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The Latin Mind in an Untidy World

by Roscoe Balch

A Bible Reader for Public Schools

by Walter M. Abbott, S.J.

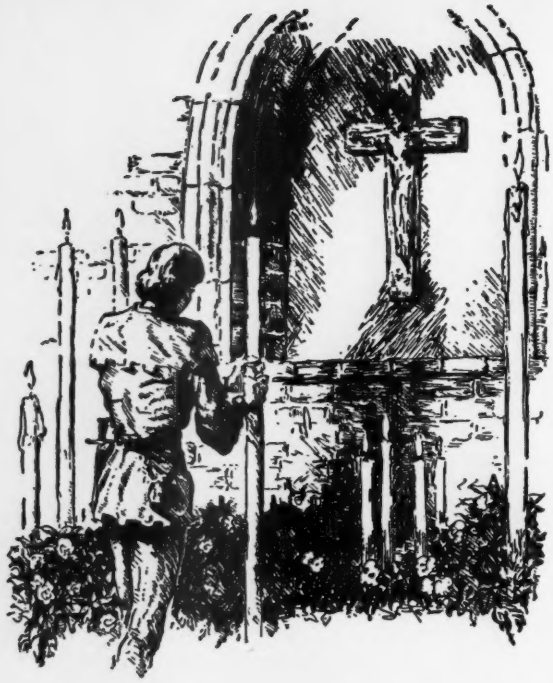
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v.104
no.4

October 22, 1960

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OCT 19 1960

America

National Catholic Weekly Review

Vol. 104 No. 4 October 22, 1960 Whole Number 2681

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Editorial Rooms: 329 W. 108TH ST., NEW YORK 25, N. Y.
Business Office: 920 BROADWAY, NEW YORK 10, N. Y.
(Send changes of address to our Business Office)
General Manager: WILLIAM HOLUB
Advertising through: Catholic Magazine Representatives
Penn Terminal Bldg., New York 1, N. Y.

America. Published weekly, except the last week of December, by America Press, 116 Main Street, Norwalk, Conn. Business Office, 920 Broadway, New York 10, N. Y. Telephone: ALgonquin 4-5580. Cable address: Cathreview, N. Y. Domestic and Canada, yearly $8; 25 cents a copy. Foreign, $9.50. Second-class postage paid at Post Office, Norwalk, Conn. AMERICA National Catholic Weekly Review. Registered U. S. Patent Office. Indexed in *The Readers' Guide to Periodical Literature.*

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Correspondence

African Students

EDITOR: We're sorry James B. Kelley (Correspondence, 10/1) was misinformed about aid for African students. A great number of African students were brought to this country last month on scholarship grants made available by many Catholic colleges and universities—not just Notre Dame. Saint Mary-of-the-Woods College (near Terre Haute, Ind.), in fact, has an African student enrolled this year for the first time under such a program. We imagine you'll hear from many other Catholic colleges which this year heard the plea of bishops and missionaries to help educate Africans and who did something about it by offering scholarship grants. We hope Mr. Kelley and any others who follow only the daily press will also hear about these programs.

CAROL E. REUSS
Director of Public Relations
St. Mary-of-the-Woods College
St. Mary-of-the-Woods, Ind.

EDITOR: In reference to James B. Kelley's letter, I would like to point out that Xavier University offers scholarships to students from Africa and Asia. During the post-World-War-II years, there has hardly been a time when there have not been some scholarship students from Asia, Africa, or both—as this year—on the campus. While it may seem to be belaboring the point, endowment resources in Catholic colleges are generally very low, so that scholarships often must come from operating funds.

WILLIAM H. BOCKLAGE
News Bureau Director
Xavier University
Cincinnati, Ohio

Universe and Man

EDITOR: As an afterthought to Fr. Daniel C. Raible's arresting article about the possibility of rational life on planets in space (8/13) may I offer the following?

Could not this stupendous system of suns, stars, planets—and perhaps rational life—be related with man's life in heaven? After their trial, the angels played a part in the dealings of God with man. Could not man, after the end of the world, have a somewhat similar role in regard to the universe? What will man do in heaven? He will enjoy the Beatific Vision, certainly. This mundane activity would add what might be called an *ad extra* to the Beatific Vision.

In other words, the universe would become a workground or/and a playground for man in his glorified state. Did St. Paul hint at something like this in the well-known passage (taken in an extended sense): "Nor has it entered into the heart of man, what things God has prepared for those who love him"?

MAURUS OHLIGSLAGER, O.S.B.
St. Charles Priory
Oceanside, Calif.

The World Watches

EDITOR: This letter contains no pleas, of course, for the election of either Mr. Kennedy or Mr. Nixon. Intrusion into the American domestic scene by outsiders would be rightly resented. Interest in the United States, however, is quite another thing. Please God, Americans will understand that in the present critical world situation all responsible people of the free world must be vitally concerned for the soundness of the American nation, even if only from the point of view of their own self-preservation.

Why is the world watching this Presidential campaign so closely? Well, the Communist world, of course, watches to see if it can find anything that will cause the United States to be disparaged and despised by all those whom communism hopes to gain for its cause. The free world, on the other hand, hopes to see the prestige of the United States enhanced by America's practicing what America preaches.

Here, then, is a bit of Canadian advice, or rather the expression of a Canadian wish. Let all the American people, "by nature inclined to grandiose undertakings

Joseph B. Schuyler, S.J.'s

NORTHERN PARISH

A Sociological and Pastoral Study

As a living social system the parish can be studied sociologically as well as any other social system. The sociologist is professionally interested in analyzing the Catholic parish because it is an important part of the total social structure in our world. The Catholic priest and apostolic layman is interested because on the parish's vitality depends the vigor of the whole of Christ's Church. NORTHERN PARISH uses the concepts and techniques of the sociologist to explore the structure and functioning of a thriving parish in the heart of New York City. NORTHERN PARISH, $8, has xxi & 360 pages, detailed questionnaires, censuses, and analyses of use to the social scientist and religious leader.

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October 18, 1960

Dear Subscriber:

Many readers seem to take a personal interest in the way AMERICA's circulation has been growing. Just a year ago our total weekly distribution came to 50,505. Last week, you will be interested to know, circulation figures stood at 56,695.

There is an average annual increase of about 6,000 AMERICA readers. Many of these new friends of our weekly journal make our acquaintance for the first time at the Christmas season. It begins when they receive a gift subscription from friends, and by the time the following Christmas rolls around, they themselves think highly enough of AMERICA to give it to their friends in turn.

Let's take a quick look at the way Christmas giving of AMERICA has been on the rise over the last few years:

1955 – 1,545 readers gave 2,415 gift subscriptions
1956 – 2,126 readers gave 3,247 gift subscriptions
1957 – 2,300 readers gave 3,464 gift subscriptions
1958 – 2,908 readers gave 4,224 gift subscriptions
1959 – 4,075 readers gave 5,856 gift subscriptions

We earnestly hope that in 1960 all previous records will be broken, as more and more of our friends introduce AMERICA to a still greater number of new acquaintances.

Last year 3,262 persons gave one subscription each as a Christmas gift. Many gave more than one, however. There were 523 subscribers who gave two subscriptions; 128 gave three, 64 gave four, 41 gave five, etc. One each gave 28, 33, 42, 43, and 46 subscriptions respectively!

AMERICA can readily and economically solve the problem of what gift to give to people you really care about. This year give AMERICA: to friends in the military service, to sons or daughters at college, to your local newspaper editor, to the public library down the street, to relatives and friends who are interested in the things that concern you.

AMERICA will be delivered to them 51 times during 1961, a constant reminder that you thought about them in a special way this Christmas.

Please don't put this matter off until December. Our General Manager, Mr. William Holub, and his staff at 920 Broadway will greatly appreciate a flood of orders well before Christmas. May we hear from you today? There is a card inserted in this copy of AMERICA for your convenience.

Yours gratefully

Thurston N. Davis, S.J.

EDITOR-IN-CHIEF

• P. S. Along with those for your friends, don't forget a subscription to AMERICA for a foreign missionary. Missioners send us many requests from all over the globe.

and to liberality"—in the words of the late Pope Pius XII, a great lover of America—follow all those true lovers of their country who are determined to cast their votes for the man they consider better qualified for the Presidency. Let them do so regardless of what the religious convictions of the candidates are. They will thereby fulfill their duty to the country at a most crucial stage in history and, what is equally if not more important, they will stop the mouths of their maligners and win the affection and united support of their neighbors of the free world.

CHARLES E. MCGUIRE, S.J.
Toronto, Ont.

East and West

EDITOR: Thanks for calling attention (10/8, p. 31) to Pope John's momentous step in reversing a decision of the Holy Office and officially recognizing the Byzantine-rite custom of using English in the liturgy. A number of comments come to mind.

1. This incident reminds us again of the unhappy fact that, unlike the Ruthenians, the 50,000 Melkites in this country (as well as the Maronites, Syrians, Rumanians, etc.) do not have their own hierarchy. Without this basic element in their ecclesiastical life, the danger is all the greater that they will be "lost in the shuffle" with the tens of millions of Latin-rite Catholics. Surely that intensifies our obligation in charity to strive continually for a sympathetic appreciation of their beautiful and thoroughly Catholic traditions.

2. The incident also raises the hopes of the numerous Latin-rite Catholics who long for more vernacular in the liturgy. The recent discussions in AMERICA (8/20, p. 556; 9/17, p. 652) on this matter were excellent. I suggest that far more public discussion on every level is particularly urgent right now, since Pope John announced last summer that he is submitting to the coming ecumenical council "the higher principles governing a general liturgical reform." Principles regarding liturgical languages seem an obvious example of what he has in mind.

3. The success enjoyed by the Greek Melkite Patriarch in appealing to Rome should lay to rest the tiresome old canard that "Rome is so slow and conservative that we can't hope for change." The evidence points the other way. Repeatedly Rome has shown that she lends a very sympathetic ear to appeals for even rather striking changes—provided, of course, they are unified appeals enjoying full hierarchical support.

FRANCIS B. SULLIVAN, C.PP.S.
St. Charles Seminary
Carthagena, Ohio

Current Comment

Arms and the Man

When Premier Khrushchev arrived here on Sept. 19, his chief aim, so he said, was to advance the cause of general disarmament.

Just before he ended his long stay in New York, the Soviet leader was still pursuing this worthy objective with verbal vigor, even though he showed no taste for realistic negotiation. On Oct. 11, addressing the General Assembly of the UN, Mr. Khrushchev told us once more that disarmament is the question of questions. He also put forth his latest plan for dealing with this crucial issue.

The newest Soviet demand is that the UN hold a plenary session on disarmament sometime next spring, preferably in Geneva, Leningrad or Moscow. The emergency session of the Assembly should be attended by all the heads of government of the UN.

Mr. Khrushchev reinforced his demand with a few thoughtful threats. In one of his homely similes, he reminded the UN delegates that his rockets are now running off the assembly lines like sausages. He remarked that "the last shreds of our patience and hope are at stake now." He added the grim note that if devastating war comes, "you shall be answerable, gentlemen."

The General Assembly, to its credit, did not accept the unrealistic plan and did not bow to the threats. By a vote of 54 to 13, with 31 abstentions, the Assembly rejected the demand that it take up the disarmament question instead of referring it to the Political Committee of the UN.

Khrushchev has gone home angry, bitter and quite empty-handed. We will watch carefully what measures of revenge he dreams up as he flies home.

Courier and Echo

It was not the USSR that marked the third anniversary of the first Sputnik. It was the United States: the Army orbited a Courier satellite from Cape Canaveral on Oct. 4.

As a communications experiment, the Courier differs greatly from the Echo satellite of Aug. 12. Echo I was a passive radio mirror; it merely bounced signals from one point on the earth to another. The Courier is an active relay station powered by some 20,000 solar cells. It can receive, store up and retransmit messages on command.

When the Courier went aloft, it was hailed by Secretary of the Army Brucker as "a phenomenal advance in the field of communications." The chief aspect of this advance, at the moment, lies in the capacity of the Courier. During one five-minute pass over a ground station, it can receive and transmit 372,500 words—about one-third the bulk of the Bible.

When the Courier system is more fully developed under Project Advent, perhaps by 1965, it is expected that three satellites, hovering over the equator at an altitude of 22,500 miles, will be able to handle the greater part of our military communications.

Incidentally, Echo I is still doing nobly. Apart from its value as a radio experiment and a sensational conversation piece, it is yielding handsome scientific dividends. Because of its unique characteristics, Echo I has given us the first precise measurements of the pressure of light and of atmospheric density at a height of one thousand miles. The total weight of the sunshine falling on the big balloon is about one-fiftieth of an ounce. The density of the air up there is only one-quadrillionth of what it is at sea level.

Oil Talks in Beirut

In the colorful city of Beirut, the Arab Petroleum Congress is meeting this week in a state of bitter dissatisfaction. All around them the delegates can see evidence of the affluence which oil has brought to a lucky minority in the Middle East. (It is common talk in Beirut that the new apartment buildings and luxury hotels rising along the Mediterranean shore have been largely financed by oil money from such places as Kuwait and Saudi Arabia.) What disturbs the delegates is the threat to their affluence in last summer's cuts in the posted price of Middle East oil.

One of the purposes of this year's congress is to lay the law down to the big international oil companies which produce and market Middle East oil. From now on, if the delegates have their way, the price of oil will be determined not by the companies but by the Governments for which they work. In this stand, Venezuela, which last month joined with Iraq, Iran, Saudi Arabia and Kuwait to form the Organization of Petroleum Exporting Countries, fully agrees. Neither the Arabs nor the Latin Americans believe that last summer's price reductions were forced by Soviet competition. They blame the cuts on a temporary glut of oil and pressure from such consumer countries as India, Pakistan and Ceylon.

Delicate negotiations will mark the Beirut meeting. Not only will the relationship between OPEC and the Arab League's Department of Petroleum Affairs, which is sponsoring the Beirut congress, have to be defined, but restrictions on production—to keep prices up—must be agreed to. This will take some doing.

"Risorgimento Scomunicato"?

Catholics in Italy betray an inferiority complex whenever there is discussion of the historic movement for national unity in the last century. Many of the recognized early leaders of the Risorgimento, such as Cavour, were excommunicated. As a result of the Church's worsening relations, after 1870, with the unified Italian state, Catholics became more and more isolated from the currents of patriotism stirring the peninsula.

This year marks the centennial of Italian unification. In 1860 the Kingdom of Sardinia was able, in the name of unity, to annex the Kingdom of Naples and a large part of the Papal States. The occupation of papal Rome in 1870 was the final act of unification. Naturally, Italian Catholics now wonder whether they can, or should, take part in the centennial celebrations.

Prof. Domenico Massè of Turin, an historian of the Risorgimento, says that Catholics need not be ashamed of what their forefathers contributed to the rebirth of Italy. In a pair of studies pub-

lished recently in *Civis*, a public-affairs bimonthly of Turin, he challenges the laicist effort to monopolize credit for the liberal patriotic movement of the 19th century. The Risorgimento, he argues, had its roots deep in the Catholic tradition. There were Catholic leaders in abundance, he says, who advanced the cause of unity. The Risorgimento was not anticlerical and laicist in its origins, but became so later.

U. S. Catholics may not think all this has much to do with them, until they recall that the Church's attitude on Church-State problems was largely influenced by the situation in Italy in the last century. We hope Professor Massè will continue to shed more light on this crucial phase of Church history.

Man and Sunday

A favorite theme of European intellectuals is the dehumanizing impact of modern technology. They see man crushed under the weight of his own material success. Up to the present, however, their forecasts of doom have fallen on deaf ears in this country. For an American, confident in the blessings of consumer goods and the system that produces them, these worries over his fate seem to be the product of oversensitive minds.

What is happening to Sunday, however, ought to impress the average citizen who believes that man does not live on bread alone. Sunday is not like it used to be, and no slowdown of the commercialization of the Lord's Day is in sight. Too many people want to save, or make, an extra penny—on Sundays as well as the other six days of the week.

The issue is coming to a head in the Federal Republic of Germany, where there is insistent pressure to relax legal restrictions on Sunday work, especially in the steel mills. At the beginning of October, during their annual conference at Fulda, the German bishops protested against a renewed drive in recent months to convince public opinion that Sunday work is necessary.

Sunday seems to be the first victim of the affluent society. In Germany, the economic recovery has brought undreamed of prosperity; in the United States, the use of leisure time has become a problem. Yet the assault on the Lord's Day goes on gaining momentum. What will more strikingly betoken technology's triumph over man than to have Sunday become just another day for business as usual?

Diplomats' Housing

The nation's capital is having the international implications of racial discrimination brought home to it these days to a massive degree and on a high level. The State Department has told the District of Columbia's Board of Commissioners and the Real Estate Board that within the next two years some twenty African states will establish embassies in the city. This will entail the problem of finding living quarters for combined staffs totaling about 200 people.

It is said in the District that racial discrimination in housing has rarely been a problem with regard to the purchase of embassy property or an ambassador's home. But it is still true that some apartment-house owners refuse to rent to Negroes, ambassadors or not. And some sections of the city are in effect closed to Negroes by agreement among owners.

Campion Award

The Catholic Book Club will present its sixth annual Campion Award at a dinner to be held at New York's Prince George Hotel, 14 East 28 St., on the evening of Oct. 27. Inaugurated in 1955 as the CBC's recognition of long-time and eminent work in Catholic letters, the Campion medallion has been proudly presented to Jacques Maritain, Helen Constance White, Paul Horgan, Fr. James Brodrick, S.J., and Sister M. Madeleva, C.S.C. The laureates this year are Frank Sheed and Maisie Ward (Mr. and Mrs. Sheed). In honoring them, the CBC feels that it is furthering its work in fostering the best in reading while paying tribute to their impressive body of work. Reservations at $7.50 the plate for the dinner may be made by writing to Rev. Harold C. Gardiner, S.J., 329 West 108th St., New York 25, N. Y.

It is reported that Justin Hinders, executive vice president of the Real Estate Board, after discussions with Wiley T. Buchanan, State Department Chief of Protocol, has stated that the board's staff will make personal calls on property owners to persuade them, if necessary, not to raise the color bar to house-hunting ambassadors.

The problem will likely be solved with a minimum of unpleasantness, but it is a sad comment on democracy in the capital of the world's greatest democracy that such a problem should ever have arisen.

Incident Duly Noted

It wasn't a race riot. It was simply a neighborhood "incident"—like hundreds of other incidents—and it might have passed unnoticed. But it didn't.

What happened? A young Negro student, registered in the medical school at Creighton University in Omaha, Neb., started classes this year along with other medical students. He was assigned to living quarters in an approved boarding house in a predominantly Catholic neighborhood of the city.

Immediately there were protests—"multiple protests," as the *True Voice*, Omaha's archdiocesan weekly newspaper, promptly noted in its editorial column. Such objections, the newspaper went on to remark, were completely groundless, since no least reason had been given to indicate that this Negro student would behave himself less well than a white student.

Drawing attention to the fact that this incident had occurred "in an overwhelmingly Catholic neighborhood," the *True Voice* stated:

> This lack of charity on the part of Catholic people is actually scandalous. There is no thought that this little incident should be blown up into an issue. But there is very much thought that it should never again be repeated in Omaha.

Doubtless it will not be repeated. And if it is not, credit must be given in large measure to the prompt, dignified and uncompromisingly clear stand of the local editor. Wouldn't it be a wonderful thing if the Catholic press everywhere in the United States treated such "incidents" the way they treat them in Omaha?

Catholics and Mental Health

From the dawn of Christianity, "angelism" has been a besetting temptation for some of the faithful. From a justified stress on the supernatural, heedless enthusiasts tend to conclude to a false reliance on spiritual helps in coping with natural problems.

In our day, this pattern has been revealed in the reaction of some Catholics to advances in the field of mental health. Fr. George Hagmaier, C.S.P., pointed up their error in a recent lecture before Fordham University's School of General Studies:

> Catholics who underplay the role of the emotions and passions in the determination of human behavior imply that will power, grace, prayer and "positive thinking" can by themselves cure sick minds.

The fact is, as the Paulist psychologist added, "such distortions ascribe to religion and the supernatural life powers God never intended them to have."

Anyone familiar with the writings and speeches of the late Pope Pius XII will readily recall his openness toward the latest scientific efforts to aid those afflicted by mental illness. There can be no question, then, that the Church "acknowledges and welcomes the usefulness of all the major psychiatric methods." These run all the way from the new wonder drugs and brain surgery in extreme cases to what Fr. Hagmaier calls "the increasingly popular psychotherapeutic techniques which 'talk out' a problem."

By virtue of Christ's dispensation, His Church possesses a sacrament for the healing of the spiritual disease of sin. No Catholic does a service to true religion, however, by confusing the powers of the priest-confessor with those of the psychiatrist.

Hatchet From "Harper's"

The October issue of the monthly *Harper's* features a special supplement on "The Crisis in American Medicine." Two seemingly contradictory statements, the editors maintain, probably reflect the views of most Americans: 1) American medicine is the best in the world; 2) millions of people are bitterly dissatisfied with the medical care they receive. In eight brief articles the authors try to provide a basis for informed debate on the questions that these statements raise. Will the debate be a reasonable one?

Signs are that tempers will continue to rise in the months ahead as the issue posed by the supplement in *Harper's*—and already widely discussed elsewhere—becomes more and more a matter of public concern. One indication of the reaction to be expected from some quarters appears in the caption over a comment in the Oct. 5 issue of *New York Medicine*, official publication of the Medical Society of the County of New York: "The Hatchet From *Harper's*."

Further fuel to feed the flames of controversy arising over the crisis in medicine is on the way. In the coming months collegians up and down the land will be debating the following national collegiate forensic topic: "Resolved: That the United States should adopt a program of compulsory health insurance for all citizens."

As *New York Medicine* concludes: "There are indeed rough times ahead and the Hatchet of *Harper's* will be the first hack."

The Nature of Pluralism

The basic "religious issue" in the United States today is not the fitness of a Catholic to be President. Our national problem is the place of religion in the institutional life of a pluralistic, that is, religiously divided, society.

The problem is highlighted by a recent controversy at Fairleigh-Dickinson University, a private, nonsectarian school in New Jersey. The Catholic students' Newman Club has protested university regulations forbidding religious clubs to meet on campus.

University president Peter Sammartino answers that Fairleigh-Dickinson policy stresses "the oneness of the campus." This he explains as follows: "We did not wish the Protestants to gather in one corner, the Catholics in another, the Jews in another."

But how else are religious groups to meet except separately? With all the tolerance in the world, religious activities in our society are necessarily carried on by separate groups. Driving these activities off campus does not abolish religious divisions. It merely banishes religious life from the university and implies the irrelevance of faith to intellectual work.

Fairleigh-Dickinson, as a private institution, is free to set whatever policy it chooses. But the larger question remains: Does our pluralistic society agree to acknowledge the positive role of religion in social life? Or shall we sweep religion under the wall-to-wall expanse of a purely secular "oneness"?

Humane Slaughter

The next time we bite into prime beef or sniff sizzling bacon, we might muse a bit: How did this meat animal spend its last terrified minutes in the slaughterhouse? Was this steer badly mauled by the poleax before it fell unconscious? Did this hog drop writhing into the scalding vat after the "sticker" missed its throat with his knife?

Naturally, the abattoir is not a Coney Island fun house, but neither should it exemplify assembly-line barbarism. Although equipment for making animals insensible to pain before they are shackled, hoisted, stuck, bled, scalded and skinned has long been available to packing plants, many of these necessary institutions still employ basically inhumane methods of slaughtering meat animals.

Many countries, e.g., England, Denmark and Switzerland, have outlawed the primitive slaughtering methods that are still followed here at home. But according to the National Catholic Society for Animal Welfare, only six of the States have passed such laws. It is true that a Federal humane slaughter law became effective on last July 1, but it applies only to packers selling meat to the Government.

The NCSAW, located at 733 Fifteenth St., N. W., Washington, D. C., is trying to forward the cause of humane slaughter of meat animals in all our States. This organization also maintains that slaughtering methods which prevent needless suffering are financially more profitable in the end and that they lower the rather high accident rate of the meat-packing industry.

Certainly every Christian will agree that needless cruelty to the animal kingdom is contrary to the spirit of the gospel and that it degrades man himself.

Progress Toward the Council

PREPARATIONS for the ecumenical council are going forward at an unexpectedly rapid pace. This was a busy summer in Rome for many a vacationless Vatican official. The various preparatory commissions and secretariats have been organized. These have already received the pertinent suggestions sent in by the bishops, faculties of theology and other sources.

Even the date for opening the council is being narrowed down. During a conference in the North of Italy this summer, Msgr. Pericle Felici (since made a bishop), secretary of the central commission for the preparation of the council, stated that for practical reasons, including weather, it would be preferable to convoke the Fathers of the council to meet in the month of October. Since 1961 seems somewhat early, he indicated that October, 1962 might prove to be the target date. The council is expected to last at least two months.

Like the time of the council, the agenda is also crystallizing. The sudden spurt of progress is apparently due in part to a decision to narrow the scope of the council to a few well-defined and manageable themes. It was reported in Europe this summer that Pope John XXIII's principal work at Castel Gandolfo was the winnowing of the enormous mass of proposals submitted—some of them rather bizarre, it appears. The results of his scrutiny have been passed to the preparatory commissions for further study and digesting.

A knowledgeable German Catholic news service has provided its European readers with what it describes as the list of probable topics. AMERICA's readers will be interested in this enumeration. It is at least an intelligent guess at what lies ahead. The items are carried in the Sept. 17 release of the Katholische Nachrichten-Agentur (KNA) and can be divided into four categories: doctrinal, structural, pastoral-liturgical and apostolic.

DOCTRINAL. 1. Elaboration of the dogma on the Church. This subject has had special interest for theologians since the encyclical on the Mystical Body (see *Catholic Mind*, November, 1943). It is directly related to the problem of church unity.

2. Condemnation of communism and other contemporary errors.

3. Fuller declaration of the principles of Catholic social teaching.

STRUCTURAL (internal organization). 1. Clarification of the canonical position of the bishops in their own dioceses. The immediate problem is the freedom of the national hierarchies to deal with pastoral and liturgical problems in the light of local situations.

2. Reorganization of the relations between the bishops and the religious institutes. Exempt orders would be more subject to local ordinaries than before, at least in so far as the exercise of the pastoral ministry is concerned.

3. Definition of the rights and duties of the laity in the Church. This would include an evaluation of the different forms of the lay apostolate, on the level of both principle and organization.

PASTORAL-LITURGICAL. 1. Formation of the clergy, including post-seminary training.

2. Solution of the problem of the priest-shortage in some regions by the "loan" of priests.

3. Problem of laicism and naturalism in public and private life; remedies against the moral crisis of the age.

4. Liturgical renewal, including continuation of the reform of the breviary and the missal.

5. Reform of the Index. Only in exceptional cases would books be formally placed on the Index of Prohibited Books. Instead, a system of evaluation would be introduced, similar to that employed for movies.

APOSTOLIC. 1. Mass media and their exploitation in the apostolate.

2. Search for new methods of missionary effort.

3. Solution of problems arising from the independence of new states in Asia and Africa, including the creation of a native episcopacy and the relations of the Church to the new regimes.

The above KNA list, slightly modified for clarity, presents interesting clues to the direction the council appears to be taking. Some of the points cited reflect particularly European preoccupations. Some omissions surprise. There is no mention of a doctrinal stand in the field of Mariology, reportedly petitioned by many bishops in the Latin countries. The general problem of Church-State relations gets no specific mention. The questions of war and peace, of racism and of marriage legislation are also conspicuous by their absence.

The tentative stab of the German news agency does tend, however, to support an evaluation made by Cardinal Montini, Archbishop of Milan. In an address delivered a few months ago, the former Substitute Secretary of State pointed out that the council will take place in a favorable climate. We are living, he said, "in a peaceful and fervent moment in the life of the Church." Unlike certain other councils, this one has not been convoked as a measure of desperation. It is as though the Church were clearing the decks. It is regrouping its ideas and its organization in the face of great changes (and opportunities) in the political, social and spiritual environment of our times. Vaticanum II looms as a council of hope and optimism, not as a post-mortem after a débâcle.

ROBERT A. GRAHAM, S.J.

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Washington Front

Need for African Specialists

BOTH Senator Kennedy and Vice President Nixon have stressed the importance of vastly expanded aid for Africa south of the Sahara. Each of them has talked of the need for more economic aid, technical assistance and educational help.

The magnitude of the task of improving the conditions of the peoples of the area is difficult to exaggerate. South of the Sahara are some 800 tribes. Nearly eighty-five per cent of the people are illiterate. Health and sanitary conditions are intolerable. In some countries there are no native doctors, engineers or scientists. Mineral resources and industries are controlled by Western corporations. White workers are paid as much as twenty times the wages paid to the colored workers. The unions have refused to allow the Negroes to take skilled jobs and have insisted that the wage differential be maintained. The natives are frequently bitter toward Westerners and identify their difficulties with racial discrimination.

The West requires the minerals of Africa. The United States now imports half of its industrial raw materials. Africa will become an increasingly important source of these materials unless the failures of the West allow it to fall into the hands of the Communists.

The new nations need not be active military allies of the West, but they must remain independent of the Communist bloc. The West, therefore, must help them toward industrialization, assist in the education of their people and give them cause for choosing the democratic side of the world conflict.

What are our capabilities for meeting these demands? We have the money, but we lack people with a knowledge of African affairs. We even lack the facilities to train people to do research and carry out field operations on the Dark Continent. Today only three or four universities have anything like a sufficient number of teachers. The best of these do little to train students in the languages of the new countries. The language problem is fantastic. There are 800 languages and 3,000 dialects. The best that can be done is to teach a student the structure of one of the major language groups, for example Bantu, and then leave him to pick up any of the forty Bantu variations his job demands.

Given the urgency of the problem, more African-studies programs must be started. Schools with a few African specialists in linguistics and the social sciences will have to develop new teachers and create new training programs. They will need aid from the foundations and the Government. Most future funds will have to come from the Government agencies which require African specialists.

Government-sponsored programs must allow the schools to train scholars as well as field operators. The latter are essential, but in the long run it is the scholars who will add to our depth of knowledge about the problems of Africa. And it is only as our knowledge increases that the universities can produce the fully trained public servants who will have the understanding required to make the African-aid programs successful.

HOWARD PENNIMAN

On All Horizons

THE ARTS IN AMERICA. The development of visual and plastic artistic expression in this country since 1620 is the object of a specially featured series of weekly lectures for credit offered this autumn and winter at Clarke College, Dubuque, Iowa, by Edmund R. Demers. A collection of 2,500 colored slides given to the college by the Carnegie Corp. will be used in the course.

►TWO TOOLS. Incorporating data for fiscal 1959, *Basic Ecclesiastical Statistics for Latin America 1960,* edited by William J. Gibbons, S.J., and others, has just been published (86p. 75¢). Teachers of grade and high school social science will find useful *Latin America Today,* 68 pages of classroom enrichment material, plus 12 poster-size photos, stressing Latin America's Christian heritage ($1). Both from Maryknoll Publications, Maryknoll, N. Y.

►TO PARENTS: Would you like a high school senior in your home? The Bishops' Program provides the student's travel, tuition, insurance and incidental expenses. Hosts provide food and lodging for one year. Show off your parish, your country to future leaders from abroad. Details from International Student Program, NCWC, 1312 Mass. Ave., N. W., Wash. 5, D. C. Deadline for applications: Feb. 1.

►RELIGION BY MAIL. A free correspondence course in Catholic belief and practice, for non-Catholics desirous of investigating the Church and for Catholics wishing to refresh their knowledge, is being offered for the eighth consecutive year by theological students of the Archdiocese of Philadelphia. Address Home Study Service, St. Charles Seminary, Philadelphia 31, Pa.

►NOSOTROS CREEMOS. A Spanish version of *We Believe,* widely used series of thirteen half-hour (16 mm.) films on Christian Doctrine, is now available for rental from the National Council of Catholic Men (1312 Mass. Ave., N. W., Wash. 5, D. C.).

►HIGH POST. Martin H. Work, executive director of the National Council of Catholic Men, has been appointed by Pope John XXIII to the nine-member board of directors of the Permanent Committee of International Congresses for the Apostolate of the Laity, located in Rome. This is the key policy-making board in the lay apostolate. R.A.G.

Editorials

Where They Stand

IN THE PRESIDENTIAL campaign, the two candidates are taking more and more definite stands on domestic issues. (For their foreign policies see AM. 10/8; 10/15.) Thus, along about now, the discerning voter can see enough difference between the candidates' domestic programs to enable him to make a clear choice.

In general, Sen. John F. Kennedy has a Hamiltonian love of "energy" in government. He is not for "big government," he says, but he does believe in "effective governmental action." He advocates positive programs aimed at stimulating the economic-growth rate and at realizing a number of socially desirable goals. These objectives, he maintains, can be attained without unbalancing the budget, because increased revenues will result from more rapid economic growth.

Vice President Richard M. Nixon denies this claim, says we shall go broke if we follow the Kennedy prescription. Mr. Nixon has his own proposals for governmental action. But he emphasizes the need for a conservative approach, with less use of Federal power, more reliance on private enterprise and local autonomy. At least when talking in the South, he has presented the G.O.P. as the defender of the Jeffersonian, States' rights tradition. The Democratic program, Mr. Nixon has said, is "too extreme," but the Republican alternative program will accomplish the desired ends "without too great cost in dollars or in freedom."

The difference in policy between the candidates appears clearly in the instances where both men have offered programs for the solution of the same problems. Let's look at three of them.

THE FARM PROBLEM: Mr. Kennedy pledges "full parity of income for the American farmer." This will be achieved primarily through effective control of farm production (acreage limitation and marketing quotas) in order to bring agricultural supply into line with demand at a high and fixed price level.

Mr. Nixon opposes this degree of government control over farm production. His eventual goal, after disposing of present surpluses, is to remove Federal controls on production. He would, however, continue flexible price supports based on average market prices during the preceding crop year. The Nixon program seems to assume that ultimately the free market will adequately support the farm economy. This assumption, says Mr. Kennedy, would be disastrous to the farmers.

PUBLIC WELFARE: Mr. Kennedy insists that we are not doing enough. Among other things, he advocates "an adequate program of slum clearance and low-rent housing," a $1.25-an-hour minimum wage, and medical care for the aged "on the pay-as-you-go insurance principles of the Social Security system." He also proposes more governmental development of natural resources and stimulation of the private economy by less restriction of the supply of money.

Mr. Nixon has not supported the $1.25-an-hour minimum wage. His program calls for health insurance for all persons over 65 who want it, with a choice of government or private insurance and no compulsion to have either. He has broad plans for housing, urban renewal and area development, requiring "affirmative leadership" and positive action at the Federal, State and local levels. But he emphasizes the principles of a minimum of subsidized housing and a maximum of private investment.

AID TO EDUCATION: Mr. Kennedy proposes Federal aid for a number of educational purposes. The most important are "a massive construction program for both our public schools and our colleges," funds for teachers' salaries and a "sizable and effective" grant of scholarships to college students.

Mr. Nixon's proposals aim at the same general goals. But he advocates Federal aid for school construction without funds for raising teachers' salaries. His policy, he says, would prevent Federal control over teaching, and aid for school construction would enable the States themselves to devote more funds to teachers' salaries. Mr. Kennedy replies that under his plan the proportion of Federal-aid funds allocated to teacher's salaries would be determined by the States, not by the Federal Government.

The difference between the candidates' approaches to public problems is sufficiently marked to be significant. The basic question before the people is whether the Kennedy program costs too much in dollars and freedom, or the Nixon program lacks the energy and drive to satisfy the needs of the people. The voter will make his own choice. We note only that he has a choice to make.

Manners Still Matter

BY PURE HAPPENSTANCE the September 10 issue of the London *Bookseller* arrived in our editorial office the very day of the death of Emily Post, September 26. She was, as you know, for many years the unofficial arbiter of American manners. The felicity of the coincidence lay in the fact that the magazine carried an account of an old English book, printed in 1482 by William Caxton, called *Conversation Book*. It consists of parallel columns in French and English which detail "how every man ought to grete other." When one met in those far-off days, it was proper to use for our "hello" the nice phrase "goo ye to god." Then one continued, choosing the appropriate phrase, with: "grete me the lady or the damselle of your hous," and so on.

Here, we ruminated, is a book that Emily Post would have approved, for, as comment on the career of Miss Post has emphasized, she never considered good manners a mere veneer. They spring from a deep-seated consideration for others and, on their level, operate in the gracious field of charity. The Caxton book was not pushing a good thing too far when it ended its

examples of good manners by proclaiming that "the grace of the holy ghoost wylle enlyghten the hertes of them that shall lerne, and us give perseuerance in good werkes and after lyfe transitorie the euerlasting ioye and glorie."

We don't know whether the Caxton book was a best-seller in the 15th century, but we do know a type of book that *ought* to be a best-seller today. It would be a contemporary "conversation book," and it would not contain samples of Presidents of the United States writing official letters to "dear Sams" and "good old Joes." It would *not* include items in the press referring to Ike, Dick, Jack. It would not include "hi, pop," and much less "huh?" "yeah," "nope" or "okie doke" as approved modes of address and response to parents. See what we mean?

. Are we tempesting in a teapot? We are indeed, if manners don't matter. But we are Victorian enough to take our post with Emily that manners do matter—very much.

The Vote on Red China

FOR THE TENTH TIME since 1951, the UN has temporarily shelved the question of admitting the People's Republic of China to the world body. On October 9, by a vote of 42 to 34 with 22 abstentions, the General Assembly supported a U. S.-sponsored resolution which cut off any further discussion of the issue for the rest of the 1960 session. For at least another year the international brigands who ruthlessly control from Peking the destinies of some 600 million Chinese will be denied the cloak of respectability which goes with membership in the world community of nations. To quote Harold Riegelman, former member of the U. S. delegation and now of the UN Administrative Tribunal, "one USSR is more than enough to tax the digestion of any organization dedicated to peace."

For several days previous to the UN vote, the issue was argued long and loud. Table-thumping Soviet Premier Khrushchev, as the world had expected, led the fight for the Communist bloc. As the neutral nations entered the debate, we again heard the familiar argument that the way to tame the Chinese Reds was to make them bona fide members of the international community. Only in that way could they be exposed to presumably beneficent contact with the peace-loving nations of the world. The majority of the UN members who voted, however, seemed to feel otherwise.

Before we take too much satisfaction in the vote, it would be well to analyze it. In the first place, it does not mean that the issue of who is to represent China in the UN has been settled once and for all. The airing of this question, and hence the question itself, will again be pressed in 1961 by the Communist and Afro-Asian neutral blocs.

Secondly, the margin of victory for the West on this issue of discussing the admission of Red China is being whittled away year by year. In 1959 the ballot was 44 to 29 with 9 abstentions; in 1958, 44 to 28 with 9 abstentions; in 1957, 47 to 27 with 7 abstentions. Thus, since 1957 those in favor of at least discussing the seating of Red China have picked up seven votes. Significantly, Ethiopia, which once could be counted on to vote with the West, has gone over to the opposition on the question of Red China.

Moreover, nations which are counted among our best friends abroad and whose devotion to democratic ideals cannot be questioned voted against us. Among these were Denmark, Norway, Sweden, Ireland and Finland. Indeed, were it not for the fact that 22 of the so-called neutral nations abstained, among them eleven of the new African republics, the West could well have gone down in defeat.

What appears to be happening in the UN is this: many nations are coming around to the view that universal representation, regardless of the qualifications of individual countries, is desirable. Even though Red China is hardly a "peace-loving" nation in the terms of the Charter, it is better, they argue, that Peking be brought within the scope of the organization's discussions, subjected to its influence and affected by its decisions. This was the line taken by Sir Claude Corea as the Ceylonese delegate led the attack on the U. S. resolution on October 6.

The argument, of course, is based on a false premise. If it is to be given any validity at all, the UN Charter must first be changed. It is clear from the text that the founding nations did not intend that membership be open to all and sundry regardless of qualifications. "All members," the Charter reads, "shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any member or state. . . ." On this test alone the People's Republic of China has many times over demonstrated its failure to live up to the ideals of the UN. The huge building on New York's Turtle Bay was never intended to be a House of Correction.

It is true that the majority vote has shrunk over the years, but this does not necessarily mean that the Chinese Communists will fare better in the years ahead. If Peking persists in making aggression the main platform of its foreign policy, the force of international opinion must continue to succeed in excluding them. Indeed, Red China's self-confessed affinity for war—even hydrogen war—makes the issue a moral one. Moreover, as we pointed out last week (p. 66), the UN's "toughest task is to restrain the delinquents within the family circle." It cannot safely accept still another.

Unexpected Dividend

ANY REASONABLE MAN must view with bewilderment and regret today's emergence of bigotry as a factor in the political campaign. History has a way, however, of unfolding in the wake of just such a deplorable turn of events some results that are as welcome as they are unanticipated. Signs point to such a possibility at the present time. Heightened interest in the "religious issue," whatever its immediate political impact, may

well have opened new avenues of conversation that can only lead to better relations between men of good will.

From a Protestant source, in recent weeks, has come an honest and valuable step in this direction. Wayne H. Cowan, managing editor of *Christianity and Crisis* and a recent contributor to AMERICA (9/24, p. 706), edits a series of frank exchanges between Protestants and Catholics on questions that divide them. *Facing Protestant-Roman Catholic Tensions* (Association Press, New York 7, N. Y., $2.50) admirably captures the mood and spirit of the sort of discussion we label "dialogue."

A thoughtful Afterword by Prof. Robert McAfee Brown of Union Theological Seminary in New York rounds off statements by such diverse personalities as F. Ernest Johnson and C. Stanley Lowell, Henry P. Van Dusen and Gustave Weigel, S.J., William Clancy and Paul Blanshard. Here, as Professor Brown notes, are both "irenic essays and forceful essays." In them it is entirely possible to savor the attitudes of "spluttering Protestants and indignant Catholics."

Neither Professor Brown nor the editor holds out false hope about the results to be expec'ed from this publishing venture or from other attempts at conversation across religious lines. Mr. Cowan, in fact, wisely warns that "tension is a natural product of life in a pluralistic society." But open-minded men, whatever their viewpoints or beliefs, should find here a "stimulus to continue the search for helpful ways of dealing with these tensions."

One may wish, indeed, to enter vigorous dissents against some statements in this collection. But the volume deserves a warm welcome as a sincere move to substitute fact for fiction, reason for emotion in a vital area of contemporary debate. To be sure, "the difficulties we confront in talking together must not obliterate our hope in the worth-whileness of the dialogue."

Gaitskell Fights On

ON BALANCE, Hugh Gaitskell emerged from the British Labor party's annual conference at Scarborough in much better shape than his opponents hoped and intended. As was expected, he lost the critical debate on national-defense policy to the party's pacifist and radical wing, but on the equally critical issue of nationalization of industry and commerce he won a surprisingly easy victory. One had the feeling as the conference ended that the struggle for control of the Labor party was far from finished, and that the moderate Mr. Gaitskell had just begun to fight.

The issue of national defense reached a climax on October 5, when the delegates voted on two pacifist resolutions, the one sponsored by the Amalgamated Engineering Union, the other by Frank Cousins' huge Transport and General Workers Union. By a vote of 3,303,000 to 2,896,000, the conference adopted the AEU proposal calling upon the Government "to press for an international agreement on complete disarmament, and in the meantime [to embrace] unilateral renunciation of the testing, manufacture, stockpiling and basing of all nuclear weapons in Great Britain." The vote on the more sweeping TGWU resolution was closer by far. By a majority of only 43,000 out of a total vote of 6,521,000, the delegates committed a future Labor regime to rejection of any policy based on nuclear weapons, to the ending of all manufacture and testing of nuclear weapons, to the immediate cessation of atom-bearing aircraft patrols from British fields, and to opposition against the establishment of missile bases in Great Britain. In labeling this resolution the "suicidal path of unilateral disarmament," Mr. Gaitskell had the support of a majority of the Labor party's powerful National Executive Committee.

Mr. Gaitskell's consolation victory came over a proposed statement by the executive committee on "Labor's Aims." Clause J of the statement committed the party to a pragmatic policy on public ownership in preference to the dogmatic Marxist approach enshrined in Clause Four of the party's constitution. A motion to reject Clause J was defeated by a vote of 4,153,000 to 2,310,000. The Labor party still believes that it can achieve its objective of social justice "only through an expansion of common ownership substantial enough to give the community power over the commanding heights of the economy," but it also recognizes that private as well as public enterprise "has a place in the economy." Extension of public ownership—which need not necessarily be state ownership, but may take the form of producer cooperatives, municipal ownership or public participation in private concerns—is something to be decided in the light of circumstances and with "due regard for the views of the workers and consumers concerned." That is a long way from the Marxist demand for sweeping nationalization of all the means of production, distribution and exchange.

One of the reasons for believing that the moderates lost only a battle over defense policy and may yet win the war was the growing awareness toward the end of the conference that outside organizations had significantly influenced the result. One was the Communist party, which maneuvered deviously through its members and followers in the trade unions. Bill Carron, head of the AEU, charged, for instance, that the 16 or so Communists on the union's 50-member executive committee had, with the help of a half-dozen fellow travelers, jammed the unilateralist disarmament resolution through. Evidence piled up, too, that the Campaign for Nuclear Disarmament, a movement which is at the moment making a big impact on the British public, exerted considerable pressure on a number of the conference delegates.

Furthermore, despite a resolution to the contrary approved at Scarborough, the Parliamentary Labor party, composed of the Labor members of Parliament, refuses to be bound by decisions of the annual conference. And a sizable majority of the Parliamentary Labor party remains stanchly opposed to unilateral nuclear disarmament and seems firmly devoted both to Mr. Gaitskell and the Nato alliance. It is possible that the Labor party will find it harder to commit suicide than appeared to be the case only a fortnight ago.

The Latin Mind In an Untidy World

Roscoe Balch

As THEY BEGIN that new and promising adventure called the Dialogue, Catholics should be aware that misunderstandings not essentially connected with faith or morals will lurk beneath the surface of our discourse. Often these may prove harder to exorcise than doctrinal differences themselves. To give an example, some wit has remarked that half the trouble about papal infallibility arises when documents are written by Italians with a flair for hyperbole and read by Englishmen with a habit of understatement. One difference in mental habits between Catholic and other spokesmen, subtler than this and more far reaching in its implications, is so widely found in America that it will constitute a hidden dialogue beneath or within the conscious Dialogue.

I became fully aware of this in the course of a recent educational venture in which this subtle difference was well illustrated. The two Catholic colleges and the State college in our town instituted a tri-college senior seminar in contemporary problems with each school contributing an instructor and a few selected students. The seminar was not intended as a Dialogue. The problems chosen for discussion were not those in which positions have been drawn up along religious lines. Yet I think that the professor from State and I were occasionally conscious of a difficulty—one I had experienced before and one that seems to lie just beneath the surface of many printed statements more or less connected with what is now being called the Dialogue. Our difficulties did not lie in the conclusions of the discussions. The topics were of a kind that could be tentatively resolved any number of ways. Rather, the difference lay in the approach we felt the discussants should take in working toward solutions. It seemed to me that the students involved were having the same trouble.

To the Catholics, it was most natural to start by finding the generic reality and working on from there. The people from State were more interested in specific points and liked to build the discussion directly on these. When the Catholics looked at the statement of the evening's question, we tended to look first for the crucial term. Immediately we set out to define it. And the definition we looked for was the one the logicians call intensive. What did the term really mean? The people from State were willing to go along with this, although they did not want to get bogged down in it, but they were more interested in an extensive definition. They wanted to describe the phenomenon.

Our excursions into history confronted us with a similar difficulty. In our seminar on "The Beat Protest," the Catholic students looked for parallels, the French decadents, the medieval Goliards, the early Franciscans. What, they wondered, did these protests have in common? What is the essential note in all these movements? Before we had reached a satisfactory conclusion, the professor from State broke in: "But what is unique about this fellow in our time? What is his significance for our day?"

DEDUCTION AND INDUCTION

What was happening? The educated American Catholic tends to seek the generic significance and then take note of the specific variations. Those educated in the prevailing American pattern prefer to explore the specific and concrete details and then to move cautiously and only with careful qualifications to general statements. Each is more than a little frightened by the approach of the other. The Catholic suspects the other method of wasting time, of vagueness, of blocking off the possibility of depth. The Catholic approach, in turn, is seen to lead to overhasty generalization and stereotyped thinking. At worst, it is thought to be mechanical and authoritarian.

Some aspects of these differences are rooted in epistemology. Specialists in that field have already begun exploring them. I am here concerned with the misunderstandings which arise, not from these fundamental questions, but from habits of thought and approach which may hamper the Dialogue in many places. This difference in approach, while it involves certain crucial epistemological points, arises largely from the fact that we are products of related but distinct intellectual traditions. Beneath the Dialogue on a given topic there will often be another hidden dialogue between these traditions. The results of this hidden dialogue will often affect the open Dialogue.

For the sake of convenience, we might oversimplify and refer to these traditions as Latin and Anglo-Saxon. For more than a thousand years Catholicism grappled

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with the classical tradition. That dialogue ended in an enduring marriage. Romanesque and Renaissance architecture, canon and civil law and scholastic philosophy were the legitimate children of both parents. An educational system dominated by Latin, Greek, scholastic philosophy, theology and canon law became the educational system par excellence of the Church.

It was to this system that American Catholic educators naturally turned as the model for the American Catholic system. As a consequence, American products of Catholic education have acquired something of the Latin approach to intellectual matters.

The Latin language, like the Caesars, divides to conquer. The Ciceronian sentence deals with complexity through the device of hierarchy. There is a main thought to which other thoughts are related and usually subordinated with a good deal of precision. The whole tendency of the Latin mind is toward order and clarity. It is interested in structure and essence. With the aid of its characteristic devices—definition, distinction, modification, subordination and deduction—it moves freely from idea to idea. It tends to construct systems and to push ideas to the limit of their logical consequences. It is not surprising that the Latin mind, whose ultimate source is Greece, takes ideas seriously. By so doing it created science, philosophy and the great system of Roman law.

A CATHOLIC, EUROPEAN THING

In this tradition the Church trains her priests in all lands. It is a natural aid of inestimable value to the supranationalism of the Church. In America, the Catholic laity has received a modified form of this education in schools largely staffed by priests. Is it surprising if our thought and discussion is subtly flavored with the Latin approach? When the English convert, Theodore Maynard, came to America and taught at Fordham, he felt himself in the presence of "the iron intellect of Spain."

England, too, was Catholic for roughly a thousand years. But she has never, since the Saxon conquest, been Latin. England has felt Latin influence but she has developed an approach to the world of the mind that is distinctly her own. From Scotus to Russell, the English philosophers have been suspicious of abstract ideas. It has been Kipling's "undoctored incident which actually occurred" which has fascinated the Anglo-Saxon mind. Its greatest achievements have come in areas where the specific and concrete thing matters, areas such as literature and politics. Rather than analyses of human nature, English writers present us with a Hamlet, a Becky Sharp or a Lucky Jim. This ability to study and understand the ramifications of a concrete situation, together with the allied talent for probable reasoning, has stood the Anglo-Saxon peoples in good stead in political matters. Englishmen and Americans are fond of saying that the French are inept in politics because they rely on abstract ideas and do not adjust to realities.

The failure of old-fashioned scientism to provide the answers to human difficulties or to attain certitudes has reinforced the American Anglo-Saxon's confidence in his traditional modes of thought. Most American intellectuals fear too hasty generalization and suspect a rigid logic. The rapid dissection of phenomena and the easy, practiced reference to norms which Catholic education fosters seem dangerously glib. The Anglo-Saxon suspects that the logical ordering of a subject inevitably oversimplifies it. He knows, of course, that it frequently has to be done, but he fears any efforts to hurry the process. Life, he feels, is untidy and resists ordering. Rather than slice into a topic, the Anglo-Saxon prefers to walk around it, poking and prodding a little, studying its complexities. Professor Maritain writes that the European (for which, read Latin) is always surprised by the extraordinary American slowness in deliberation, which, he notes, is coupled with an extraordinary swiftness in execution.

For both the Anglo-Saxon and the Latin, his own accustomed intellectual process is the normal way to arrive at a certain depth of understanding. When he finds himself caught up in the other's approach, he fears that the discussion will be only superficial. There is always a real danger that both will become frustrated and the discussion will indeed be superficial.

If the hidden dialogue is not to disrupt the Dialogue, Latins and Anglo-Saxons will have to become familiar with, and at least tolerant of, each other's thought processes. As the minority group, Catholics might well take the lead in this. The syllogism is not *de fide*. Catholics should try to familiarize themselves with the Anglo-Saxon approach and, insofar as possible, adapt to it. Attending meetings and conferences, we might try to be patient with what often strikes us as aimlessness. We would do well to restrain our desire to define terms at the outset. We will not really understand others until we acquire a feeling for the way their minds work. The Anglo-Saxon approach is a valuable one, and progress in the Dialogue is not the only dividend which will accrue to those who master it.



At the same time, we neither can nor should divorce ourselves from our own history and tradition. Far from abandoning the habits of the Latin mind, Catholics will have to convey to others some sense of their role in the life of the Church. When the logic of the Church is misunderstood, the nature of the authority of the Church is also misunderstood. If authority is conceived of as divorced from the control of reason, it must appear capricious and tyrannical. To many of our contemporaries, that is exactly what the authority of the Church seems to be.

Ultimately, Catholics must acquire a certain mastery of both habits of thought. We must be aware of their existence and sensitive to the difficulties the hidden

dialogue between Anglo-Saxon and Latin may cause. This should result in a flexibility which will further communication.

PREPARING TO COMMUNICATE

In the light of this necessity, it is expedient to ask one more critical question of Catholic education. Most of what is distinctively Catholic in it is also Latin. Are the students in Catholic schools and colleges also making sufficient contact with the Anglo-Saxon mind? Will our students, when their time comes, be able to carry on a fruitful Dialogue with the graduates of other American schools and colleges? If not, the schools are failing in one generally recognized objective, preparation of the student for life in the society in which he will live.

Even the school which does the least will not fail entirely. The humanities, and especially English and American literature, present us with the Anglo-Saxon mind. Yet if all our schools were preparing men and women to communicate in a profound way with other Americans, the problem of the hidden dialogue would not exist. Perhaps more emphasis could be put on American literature. In philosophy and the social sciences the students might be required to read more treatises of non-Catholic, non-Latin contemporaries, as well as such classics of the Anglo-Saxon mind as John Stuart Mill's *On Liberty*. It is to be hoped that some of our colleges and at least one of the leading Catholic graduate schools might soon begin work in the area of American Studies.

Programs such as the tri-college seminar that gave birth to these reflections are worthy of consideration. So are co-curricular activities which bring students from various types of colleges together for more than superficial discussions.

Perhaps the problem will be felt most acutely by priests, especially theologians. Of necessity they must play a large role in the Dialogue. But their education is the most Latin of all and their curriculum is probably the most difficult to change. The priest who studies a subject other than theology may well do so at a non-Catholic university, where he will come into contact with the Anglo-Saxon mind. But the theologian does his studying in a Latin atmosphere. He cannot expect his schooling to prepare him adequately in this regard. As a consequence, he shall have to assume the responsibility for coming to grips with the Anglo-Saxon mind himself.

The most important thing to do about the hidden dialogue is to be aware of it. Practical solutions will follow.

A Bible Reader for Public Schools

Walter M. Abbott, S.J., and Robert F. Drinan, S.J.

I. THE PROPOSAL

IF A PUBLIC SCHOOL teacher reads from the Douay Version at the beginning of a day's session, Protestant parents complain about the use of an official Catholic book in the public schools. If the King James Version is used, Catholic parents object. In general, Jewish groups are opposed to the reading of any Bible translation in the public schools, on the grounds that, as the Central Conference of American Rabbis has put it, "the reading of any particular Bible translation, even if recited without comment, introduces sectarian interpretation and would violate the religious conscience of some of the children."

The Department of Religion and Public Education of the National Council of Churches, which has been studying the problem of public school Bible reading for many years, invited this writer to address the annual meeting of its Committee on Religion and Public Education on July 12 of this year. The invitation came from Dr. R. L. Hunt, the executive director, to discuss with educators and churchmen from all over the United States what connection there might be between the "common Bible" proposal and the public school Bible-reading problem.

THE COMMON BIBLE

Catholic and Protestant scholars hailed the "common Bible" proposal, when it was advanced in AMERICA just about a year ago (10/24/59), because it was so obviously useful for theological and ecumenical discussions. The AMERICA article argued that agreement in linguistic studies had reached the point where a uniform translation of the Bible acceptable to both Catholics and Protestants was a real possibility. There is now widespread agreement among biblical scholars that the argument is a sound one, and, as we shall see, a group of Catholic, Protestant and Jewish scholars has already embarked on a project that may well turn out to be the "common Bible."

The connection between the "common Bible" and

These two articles, which explore a new horizon in religious education for the public schools, are the work of FR. ABBOTT, *an associate editor of* AMERICA, *and* FR. DRINAN, *dean of the Boston College Law School and a corresponding editor of this Review.*

public school Bible readings that would not introduce sectarian interpretation, I explained to Dr. Hunt's committee, is something like the connection between the part and the whole. Modern philological studies now enable biblical scholars of different faiths to translate verses of the Bible with such accuracy that the versions come out, as they should, saying the very same thing. The scholars may differ about the meaning of a verse, but they can accept each other's translations, and they now feel confident about working out a mutually acceptable or "common" translation. If they can achieve this, they will have given public school administrators and teachers the source from which to draw readings that will violate the religious consciences of none of their young charges.

It will not be necessary, however, to wait for the completion of the whole "common Bible." It was suggested to the N.C.C. committee that a group of biblical scholars representing the different faiths could work out a "common biblical reader," a book that would contain only certain passages from the Bible, but in sufficient abundance to provide daily readings for a full school year. The main thing is that it would be a new translation of those passages which would be read in the schools—new, and so accurate that it would be acceptable to all religious groups. Although it might have the approval of the various religious groups, on a national scale, the reader would not be an official or liturgical book of any church or group of churches. The work of selecting the passages and translating them could probably be completed within a year.

Officials of the National Council of Churches were attracted by the proposal, but it has become evident that they are now drawn toward an unfortunate adaptation of the "common biblical reader" proposal. They seem to favor the idea of selecting biblical passages from the various extant Catholic, Protestant and Jewish translations and leaving it up to the public school teacher to make selections from that collection. An editorial in the October, 1960 issue of the National Council's official *International Journal of Religious Education* argues that it is fair to use different versions in the public schools in proportion to their use in the homes of the children. This would mean, I take it, that in predominantly Protestant areas, Protestant versions would more often be used by the public school teacher, in more Catholic places the Catholic Bible would more often be the teacher's choice.

A fact sheet prepared by Oliver B. Gordon for the National Council's Committee on Religion and Public Education notes that biblical verses which are objectionable to people of different faiths "point up the wisdom of an interfaith selection of Scripture passages, for the greater part acceptable to the three major faiths, as now done in Massachusetts." This interfaith selection, it is added, also "opens the way, through the use of different versions of the Bible, to a democratic acceptance of different viewpoints in religious matters and to an appreciation of the other fellow's viewpoint."

Surely, however, on the morning that the teacher reads Psalm 21 from the Douay Version, or Psalm 22 from the King James Version, there will be complaints about the use of an official, liturgical prayer of one church as opposed to another—and the problem will be confronting us squarely again. To be a common version acceptable to all, but peculiar or "particular" to none, the biblical version used in the public schools should be a new one that is acceptable to all for its accuracy but not excluded from any for its official connection with another.

PROGRESS REPORT

If it takes until 1966 to get the approval of the various religious groups for a common biblical reader, the committee chosen for the task may find the work of translation already conveniently done, by William Foxwell Albright and a team of Catholic, Protestant and Jewish scholars. Dr. Albright, America's most eminent expert in the Semitic languages, has Bo Reicke (University of Basle), E. A. Speiser (University of Pennsylvania), Mitchell Dahood, S.J. (Pontifical Biblical Institute, Rome), Moshe Greenberg and many others preparing introductions, translations and commentaries for all the books of the Bible. The work will be published in 30 paperbacks in Doubleday's Anchor Book series. The first of the volumes is scheduled to appear in January, 1962, and it is expected that the last will appear in 1966. This great work of combined Catholic, Protestant and Jewisn scholarship could turn out to be the common Bible we need for theological and ecumenical discussions. From that point of view the people of God everywhere can only wish the project Godspeed.

WALTER M. ABBOTT, S.J.

II. LEGAL ASPECTS

As MORE EVIDENCE accumulates that a version of the Bible acceptable to all religious groups may be a distinct possibility within the near future, educators and jurists hopefully wonder whether a "transsectarian" edition of the Scriptures might end all controversy about the reading of the Bible in public schools. If, furthermore, sections of the Old Testament and passages from the New could be collected into a "Bible reader," would this volume satisfy all the contending parties who have produced an astonishingly large body of litigation over the practice of Bible reading in public schools?

WHERE JUDGMENTS DIFFER

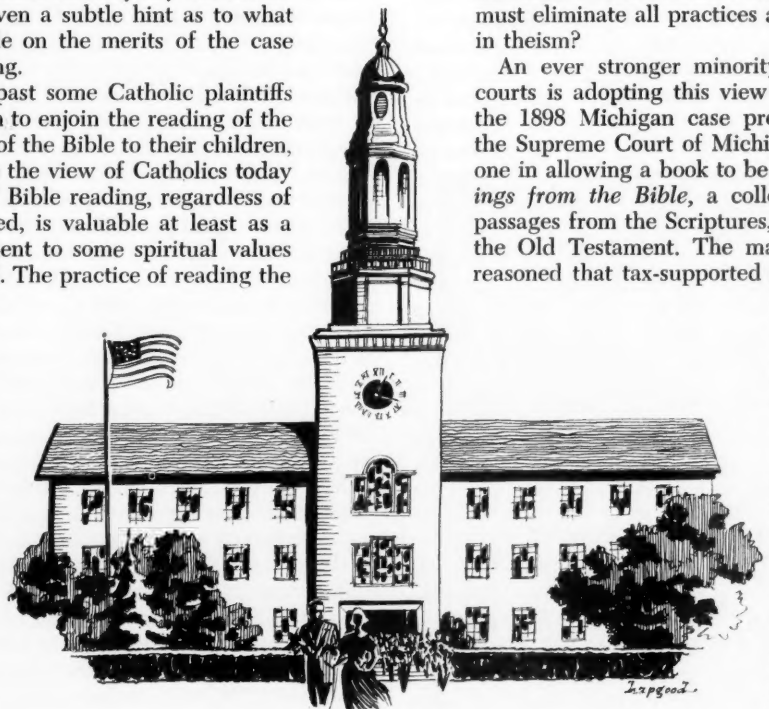
One would like to be able to say that the promised Bible acceptable to all sects would be similarly acceptable to all courts. Because of historical and other reasons, American courts today would probably divide over the constitutionality of the "Bible reader," just as the Supreme Court of Michigan divided over this precise question in 1898 (*Pfeiffer* v. *Board of Educ. of Detroit*, 118 Mich. 560).

Although many—perhaps even most—public school teachers read the Bible to their pupils during the last

century, Massachusetts was the only State before 1900 to have a statute permitting Bible reading. Laws authorizing the practice were enacted in many States during the second and third decade of this century—probably as a result of some challenge to the validity of pre-existing practices.

Judicial decisions concerning Bible reading in at least a score of States form no consistent over-all pattern. In general, however, courts have sustained the practice if provisions are made to excuse pupils who are in conscience opposed to such reading. The U. S. Supreme Court has never ruled on the question; the nearest approach is its curious decision of March 3, 1952 in the New Jersey case, *Doremus* v. *Board of Education of Hawthorne*. In the majority view, written by the late Justice Jackson, the complaint was dismissed as not a case or controversy within the meaning of the Constitution. The court ruled that the plaintiff had not lost money nor been injured by the challenged statute, and therefore had no standing to sue. The dissent, written by Justice Douglas and concurred in by Justices Burton and Reed, reasoned that taxpayers of a State should not be prevented from suing to enjoin the use of tax funds. But neither the majority nor minority opinions gave even a subtle hint as to what the court might rule on the merits of the case against Bible reading.

Although in the past some Catholic plaintiffs initiated legal action to enjoin the reading of the King James version of the Bible to their children, it would seem to be the view of Catholics today that the presence of Bible reading, regardless of the version employed, is valuable at least as a symbol of commitment to some spiritual values by the public school. The practice of reading the Bible without comment, however, has been and is a Protestant idea. Catholics could object that the required absence of comment at least inferentially inculcates in impressionable children the Protestant principle of private interpretation. Realistically, however, Catholics and all others would have to admit that listening to or even reciting a few verses of Scripture before morning classes could hardly be expected to create a substantial change in the outlook or character of the school children.



Two principal arguments have been urged against Bible reading: 1) the Bible itself—even the Old Testament—is the product of one religion and therefore, being a sectarian document, it is proscribed, since the State may not favor one religion or even all religions; 2) no version of the Bible is acceptable to all sects, and therefore Bible reading in school inevitably favors the sect whose version of the Scriptures is recited.

The emergence of a universally accepted nonsectarian Bible might resolve the second argument, but the courts would still have to wrestle with the first. Is the reading of any Bible an unconstitutional aid to religion? And if it is, do nonbelievers have the right to prevent the practice, even if legislators, school boards and parents have authorized it?

The American Jewish Congress, in its current Florida court challenge to Bible reading and all comparable practices, takes its usual position that the public school invades the rights of no one when it eliminates all religious instruction or practices, however nonsectarian. The courts have not accepted this idea that the public schools must make no mention of the religious heritage of the Amerian people. The courts have rather assumed that at least a nonsectarian theism inherited from our forefathers may be transmitted by our public schools as the basis of our laws and public morality. Will the courts agree with the argument of nonbelievers and others that the State and its public schools must eliminate all practices and truths radicated in theism?

An ever stronger minority of judges in our courts is adopting this view of the question. In the 1898 Michigan case previously mentioned, the Supreme Court of Michigan divided four to one in allowing a book to be read entitled *Readings from the Bible*, a collection of some 150 passages from the Scriptures, most of them from the Old Testament. The majority of the court reasoned that tax-supported schools could teach a religious book as long as it were nonsectarian. Dissenting Justice Moore in a long and vigorous minority view set forth the case against Bible reading. In his view "teaching religion at the expense of the taxpayers is forbidden by the Constitution." A knowledge of the Bible, however commendable, he added, is "a branch of education which is not within the province of the state. It belongs to the parents, the home, the Sunday school, the mission and the Church."

If the majority of American judges come to accept this philosophy of education, it is doubtful if the reading of any Bible, however "nonsectarian," will be permitted in the public schools of the land.

ROBERT F. DRINAN, S.J.

India's Chinese Puzzle

James Berna

MAIN TOPICS in the news in India these days include the Third Five-Year Plan, scheduled to begin next year and currently being drafted, and the problems connected with the Second Plan, now coming to an end—especially the disappointing performance in agriculture, the dwindling foreign exchange reserves and the soaring cost of living. These are the subjects which occupy most of the space in newspapers and dominate private conversation. But the big question that hovers in the background—like a smoldering volcano, never far from people's thoughts—is the momentous China question.

It would be difficult to exaggerate the shock and bewilderment with which the Indian people received the news last summer that China had invaded Indian territory, or the cold fury which swept the country last October when the Chinese killed eleven members of an Indian patrol on Indian territory and then tried to extort a confession from the patrol leader that Indian troops had committed "unprovoked aggression on Chinese territory." The shock and anger have subsided, but in their place has come the depressing realization that the border clashes were not "incidents" of an accidental nature; they were part of a definite and well-organized plan. It is now realized that India will have to learn to live with a powerful northern neighbor whose peaceful intentions can no longer be taken for granted. After assuming for many years that a clash with China was simply inconceivable, India is having difficulty adjusting her thinking to the new situation. A sense of anxiety and foreboding hangs over the land, and the country's future defense policy will have to be made.

TWO VIEWS OF CHINESE AIMS

Formulation of future policy is complicated by the fact that two schools of thought exist on the all-important question of China's ultimate intentions. According to one view (which this writer has heard expressed by a high American official in New Delhi), the Chinese have now seized all the territory they want and there is no danger of further serious incursions into Indian territory, although there may be stray clashes between patrols in the border area. Proponents of this view base themselves chiefly on the geography of the main area seized by China, some 12,000 square miles in the Ladakh region of Kashmir in northwestern India. This territory, the argument goes, is almost inaccessible from the Indian side because of wild mountain ranges, but it forms a natural and vital link between China's Sinkiang Province and Tibet. Hence the Chinese encroachment in the area, beginning in 1956, to build their now famous road in the Aksai Chin area, and their subsequent seizure of more territory to protect the road. According to this view, the Chinese will never evacuate the area (despite the talks now going on in Delhi), but they have no further designs on Indian territory.

The second view is much more pessimistic. It asserts that Chinese communism represents a new aggressive imperialism in Asia and that China is embarked on a long-range program to dominate her neighbors, by pressure and intrigue if possible, by force if necessary. Adherents of this view point to China's brutal attempts to destroy Tibetan culture and religion. They point to the ominous reports of a large military build-up on the Chinese side of the Indian and Nepalese borders—reports too frequent to lack all foundation. They cite China's ideological struggle with Russia, in which China defends the thesis that war with the "imperialist powers" is inevitable. They cite China's propaganda blasts against "expansionist" and "imperialistic" India, and, finally, such incidents as China's claim to Mount Everest and her recent incursions into Nepal.

These critics also point out that the first view does not explain Chinese incursions into India's North East Frontier Agency, more than a thousand miles distant from Ladakh, or China's continuing interest in that area. (On August 29th of this year the West Bengal police announced discovery of a Chinese ring operating in the border districts of northeastern India, where the bulk of West Bengal's ten thousand Chinese live. The organization was stated to be engaged in propaganda work and in collecting information about new roads and the location of Indian army units in the border area.) This second view has been well summed up by *Thought* (Sept. 12, 1959), an influential Indian journal of opinion:

> From the over-all Marxist strategic point of view, the Chinese advance into Ladakh and the territories of the North East Frontier Agency are the two arms of gigantic pincers. This is not to suggest that the leaders of international communism are thinking immediately of a war in traditional terms. Insofar as they have prospects of effecting their immediately "limited" objective "peacefully," they would prefer to remain "peaceful."

FR. BERNA, S.J., *who is a corresponding editor for this Review, is currently doing research in economics at the Indian Social Institute in Poona.*

It would be interesting to know which of these two views carries more weight in Indian Government circles, but there is no clear evidence on the point. While he has not publicly espoused the second view, Prime Minister Nehru definitely seems to view the future with more concern than proponents of the first view. In one of his letters to Chou En-lai he expressed concern over "reports that some Chinese officers in Tibet have repeatedly proclaimed that the Chinese authorities will take possession of Sikkim, Bhutan, Ladakh and our North East Frontier Agency." Of late Mr. Nehru has also been warning the Indian people that the country will have to live a long time with the border question and the tension it generates. India's Defense Minister, V. K. Krishna Menon, while strongly condemning past Chinese action, seems to take a less pessimistic view of future developments.

ARM FOR WAR?

In these circumstances it is difficult to say what the future shape of India's defense policy will finally be. It is obvious that the two views call for radically different policies of defense.

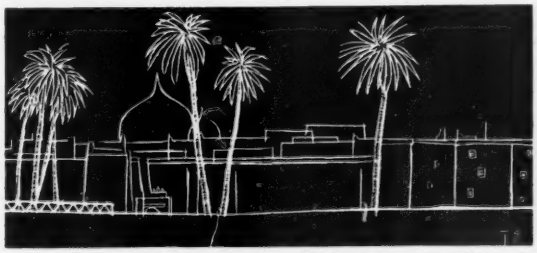
The first view holds that all India need do is tone up her border defenses somewhat, strengthen her checkposts, improve roads and communications in that difficult mountainous area, and, in general, be more vigilant against possible border incidents or future minor incursions by Chinese patrols. But if the second view is correct, national security requires progressive strengthening of the country's entire military establishment against a potential aggressor that is growing stronger every day in industrial power and armed might. This does not mean trying to match the Chinese man for man and plane for plane, but it does mean making sure that the gap in military power between the two countries does not grow too wide. And this would require a large-scale defense program for a long time to come.

The trouble is that India cannot afford to divert large amounts of resources away from economic development projects to an arms build-up program. The Second Five Year Plan had to be cut back once because of lack of finances, and the prospects for finding enough resources for the Third Plan are not very bright. Meanwhile, unemployment at the end of each Plan period is larger than at the beginning, and national income rises at a painfully slow rate. A large defense program would also add to inflationary pressures, already a serious problem for the Indian economy. In addition, the Chinese strategy may be precisely to wreck India's development program in the hope that communism will then take over the country from within.

On the other hand, can India afford *not* to devote more resources to national defense when the second view discussed above may turn out to be correct? This is the burning question which lies at the heart of India's present dilemma.

If the future lies shrouded in doubt and uncertainty, it is nevertheless clear that Chinese aggression has profoundly affected the present Indian scene in several important respects. The first is the impact which these developments have had on the Indian Communist party. The party has certainly lost heavily in prestige because of its hesitation in condemning Chinese action and its failure to support unequivocally the stand taken by the Indian Government. In the strongest terms he has yet used, the Prime Minister launched a blistering attack against the party at the end of the summer, and openly questioned its loyalty to India because of its stand on the China question. Many Indians formerly indifferent or mildly tolerant of communism now seriously fear that India's Communists would support China in the event of war with that country. Perhaps even more serious for the party is the open split which has developed within its ranks over the China problem. Not all members are happy over the stand adopted, and a powerful faction is pushing for a stronger condemnation of Chinese action in India. It is doubtful that the party has actually lost a large number of members because of its stand, but its future growth and popularity have certainly received a setback.

As for India's foreign policy, there has been no official change in the Government's posture of nonalignment. Yet, living here, one has the distinct impression that new impetus has been given to a trend which began with Russia's aggression against Hungary in 1956, that is, a cooling of the emotional attraction toward the Communist bloc, which was so strong in India before Hungary, and a growing disillusionment with the way "peaceful coexistence" works out in practice. It would be hard to prove it, but one gets the impression that in



her psychological orientation India has moved a step closer to the West. This seems to explain in part the overwhelmingly enthusiastic reception accorded President Eisenhower when he visited India last December.

Finally, India's feeling toward China has changed drastically, and there seems no going back to the easy, trusting friendship which prevailed before the events of last summer. In place of trust and friendship there is now suspicion, bitterness and some fear. China carries on a relentless propaganda campaign against India, often couched in the most insulting terms. Chinese publications coming into India are carefully scrutinized for anti-Indian propaganda, and not infrequently they are seized by the Indian authorities. A short time ago, the representative of the New China News Service in New Delhi was expelled from India for "anti-Indian activities." In short, the poisonous atmosphere of the Cold War has come to this subcontinent, despite India's best efforts to avoid entanglement. All signs indicate that India is in for a long period of strain and tension in her dealings with the Red colossus to the north.

Second Thoughts

Detached Commitment

ANY EVALUATION of Catholic life in the United States must take into consideration the way we have solved, failed to solve, or perhaps partially solved, the problem that is as old as Christianity itself—the problem of how to live effectively *in* the world at the same time that we are radically and eternally aware that our origin and destiny lie *beyond* the world.

The rendering to both God and Caesar is but one aspect of this universal Christian problem.

Somehow, we must be committed to all the legitimate hopes, aspirations and dreams that men dream for a better world, and yet remain detached so far as our supratemporal responsibilities are thereby affected. But our detachment cannot be allowed to attenuate our earthly commitment. And our earthly commitment cannot be permitted to become attachment, which is something quite different and quite hostile to the authentic Christian alternative.

Putting it more positively—and thus, perhaps, pointing to a resolution of the tension—our Christianity, precisely because it is in its most profound sense incarnational, not only ratifies the legitimacy of the earthly, temporal order; it bids us, massively and unequivocally, to engage ourselves in the work of that order. Even our detachment as Christians will serve to purify our efforts and our actions on the temporal plane. For one thing, it can free us from the passions that tend to blind men who have staked everything on *this* life and therefore cannot bear to consider the consequences of making a mistake. For another, Christian detachment yields that priceless asset of the prudent man—perspective. It also provides that invaluable ingredient of a sane and healthy social order, largely absent in the grim naturalists—a sense of humor.

The other side of this positive approach promises further resolution of this ancient tension. It is in fact through our engagement and commitment in the temporal affairs and anxieties of man that we express and give effect to the Christian impulse. Man cannot live by bread alone: true. But he cannot live without bread, either. In an eschatological context we are indeed "strangers" and "pilgrims" on the earth. But we *are* on the earth, and that is the inescapable condition under which all the ultimates are to be worked out.

How well have we Catholics in America met this challenge? It *is* a challenge and no mere verbalization of either the problem or the approach to its solution—even the most realistic verbalization—will eliminate the practical difficulties encountered on the existential level.

In the past (and not the remote past, either) we have failed, I think, and failed conspicuously. There are good historical reasons for our failure, but it is no service to the Church or to ourselves to pretend that we did not fail or to attempt to quiet any discussion of it.

I think one large part of the American Catholic population—perhaps as much as 50 or 60 per cent of American Catholics—has not played any effective part in the civic, political, cultural and intellectual affairs of the general community. The American society has been shaped and structured through institutions, mores, customs, values and convictions uninfluenced by that "ghetto."

Another large part of the Catholic population—30 or 35 per cent perhaps—has played at least a limited role in the temporal affairs of American life. But the failure here has been one of formation. One is unable to detect, upon examining their accomplishments, any Christian vitalization of political, economic, civic or cultural life. One looks in vain for the Christian thread running through the social fabric. For this group, religion is a sacristy and Sunday affair. In the market place and in the forum they are not necessarily ashamed of their Catholicism, they simply do not advert to it interiorly; they have never seen its relevance in the temporal order.

I think "failure" in this matter must be referred to as a phenomenon of the past, not because all American Catholics are now playing a full, vital, wholehearted part in the temporal affairs of the community, but because the historical reasons for the failure have largely exhausted themselves. Also, the forces that can reveal and define the temporal responsibilities of the Christian citizen, as well as motivate and prepare him to meet those responsibilities, have begun to accomplish these things.

Our immigrant status; the anti-Catholic virulence in both its psychological and practical effects; the necessity to divert a tremendous amount of Catholic energies and attention from political, cultural and civic affairs to the more pressing problems of building a Church; and a Catholic education which naturally reflects this "bastion" Catholicism rather than the older, more characteristic Catholic tradition of outgoing progressiveness—these conditions, I think, are no longer crucially relevant. (This is not to minimize the anti-Catholic virulence manifested to date in the anti-Kennedy expressions of the present Presidential campaign. It is to say, however, that it is doubtful whether this anti-Catholicism will be followed by an American Catholic regression to ghetto status, or by the construction of a new ghetto.)

Finally, two of the forces that can encourage progressive, unselfish commitment to the temporal order—our schools and our press—are, as a matter of fact, offering that encouragement in far greater measure today than they did as recently as fifteen years ago. We still have editors and educators who would reduce Catholicism to the status of a sect, but their number is diminishing, their influence waning and their position becoming more and more insupportable.

DONALD MCDONALD

MR. MCDONALD, *a recognized figure in the U. S. Catholic press, is a graduate of the Marquette University School of Journalism. Since last January he has been writing "Second Thoughts" for* AMERICA.

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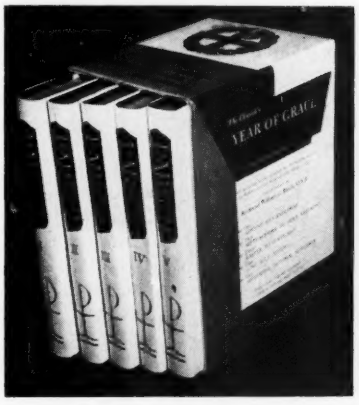
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NO LITTLE THING
By Elizabeth Ann Cooper. Doubleday. 360p. $3.95

Long before John Buchan and Graham Greene made it the theme of so many of their books, the chase was very nearly a classical motif in literature, and not only in detective stories. It is a theme that of its very nature engenders a certain amount of excitement, but for the excitement to take on some depth and real significance, a great deal depends on who is chasing whom and why. If, then, the chaser in a story happens to be God, and if His quarry happens to be the soul of the fleer, then it would seem that we have the makings of the most profound chase theme possible.

We have the makings, but we don't yet necessarily have the well-wrought story. That fruition will depend on all the other elements of the author's craft —on clear characterization, on plausibility of plot, on the level of the style. No good book is ever made simply by the grandeur of its theme; but, granted that nobility is handled by a real writer, the age-old tale of the wanderer being tracked by the Hound of Heaven is the theme that appeals most deeply to what is human and to what is—or ought to be—divine in our own wayfaring life.

Miss Cooper has chosen that theme, and to it she has brought a talent that is remarkable, if not fully developed. Her story is the kind that could so easily have tempted a young writer into sensationalism or betrayed a woman into sentimentality. It is the story of a priest who goes astray, but who finds his way back to the demands and ideals of his vocation, mainly because, learning at long last what human love really entails, he realizes that it cannot satisfy the love he had already consecrated in his priesthood.

Fr. Michael Mundy saves the life of a night-club singer who had attempted suicide. When she comes to give him cynical thanks, he finds that a certain almost pagan vitality in her intrigues him. Without the least suspicion that his interest is becoming dangerous, and impelled (he thinks) by zeal to make her see some meaning in life, he visits her one evening when he is tired and dispirited. The proffered drinks accepted and his self-pity mounting, he breaks his vow of chastity.

Utter compunction overwhelms him; he makes his peace and plunges back with redoubled effort into being the priest he knows his Lord wants him to be. But the revelation that Laura is to have a child completely shatters his resolve. Then begins a nightmare flight of six years. The family, living together in at best an atmosphere of toleration, moves from pillar to post when any rumors of Mundy's past rise to plague him—for he has refused to change his name.

The episode that at last wakes him to his state is most convincing, as well as being in the proper sense a clever development in the plot. But in addition to this development, the key to Mundy's return is his growing love for Laura and the child and theirs for him. He had not really known love before, and when he sees what it is, he is thrown back on what (read: "the One") had been all along his only heart's center.

I have been perhaps a little too enthusiastic in commenting on this novel before its publication. I have said that it yields little to comparable work by Graham Greene (little enough praise, I realize, in some minds), and I still judge *No Little Thing* to be an excellent book. But it lacks the bite and tension of *The Heart of the Matter* and the uncluttered story-line of *The Power and the Glory*. But those are small faults to find in a first novel that richly deserves the fiction prize of the Doubleday Catholic contest. It is an honest, deeply realized probing into Thomas à Kempis' phrase: "It is no little thing to win or lose the kingdom of heaven." And it is done with admirable delicacy and reverent reticence.

HAROLD C. GARDINER

Puck in Tweeds

PORTRAIT OF MAX: An Intimate Memoir of Sir Max Beerbohm
By S. N. Behrman. Random House. 317p. $6

When, at the end of *A Doll's House*, Nora Helmer slammed the door on the 19th century and all its works and pomps, she could not have known—

and Ibsen would not have cared—that her doll's house was soon going to be reoccupied by a kind of elemental spirit who, born prematurely old, grew younger each successive year. Moreover, it was to be refurnished and, by a sort of secular translation, flown to Rapallo. For the new occupant, who always used to prefer a rousing game of hunt-the-slipper by a nursery fire to drawing in what he refused to think of as the bracing air of a brave new century, also opted for the hard clarity of the South rather than for the mystery of the North, whence came his German forebears. There, in the summer of 1952 (when the rest of the world had all but forgotten him) and over the next four years until he died, this wrinkled Ariel was visited by an American idolater, the playwright S. N. Behrman.

Behrman's portrait of Max Beerbohm is an extraordinarily intimate and winning piece of work. In his eighties Max still dressed like a boulevardier of the 1910's. As his secretary, Miss Jungmann, who had once been Gerhart Hauptmann's secretary also, put it: "Max hates changes. *Any* changes." So, politely but implacably, he shut the 20th century out of his Villino Chiaro and went on living a life that, if not quite so fixed as in Keats' famous frieze, was as miniaturely perfect as the Belinda's bower of Pope's perfect poem.

Max never had the highest regard for the genius of his contemporary, Barrie. He was a lot like that writer's Peter Pan, none the less, and even more like Barrie's Lob as he strolled on through life playing the innocently benevolent pranks that were so compact of kindness and of courtesy. The last of these, accomplished a few weeks before his death, was to make his faithful secretary the second Lady Beerbohm.

Max was a tough-minded little Lob, too, as these present conversation pieces, so affectionately Boswellized by Mr. Behrman, reveal. Behrman never even bothers to raise the question of Beerbohm's survival value—and rightly. For if the Horatian trifles Max collected as his *bibelots* happen to be temporarily out of fashion, time, like a music-hall trick cyclist, is already on his way back over the wire cord down which he came. Already there are signs of a more than modest Maxian revival on the literate paperback level. For the connoisseur who, like Boswell and Behrman, is always ready to cry out: *Vive la bagatelle!*, he was never really out of style.

CHARLES A. BRADY

THE KINGDOMS OF CHRIST
By Peter Bamm. McGraw-Hill. 368p. $8.95

Says the author of this remarkable book, which contains a treasure-trove of 365 illustrations and 18 color plates: "There can never have been in the whole history of Christianity a time when it was more profitable to study its origins than today." By such a study, we escape from a set of notions determined by passing circumstances. Movements and persons and political regimes that set the framework for our present image of Christianity will seem obsolete or irrelevant a few generations hence, like the Papal States of a century ago. Where will the East-West conflict be in the year 2000?

Unfortunately, we cannot turn the clock back to those earliest times. So much of them lies still, perhaps forever, wrapped in mystery. Yet *injuria temporum*, time's criminal ravages, with their pillage, robbery and natural decay, have mercifully bequeathed enough scattered monuments and memorials for us to reconstruct some notion of the tremendous impact of the Christian message upon the most widely separated regions of the ancient world: upon the customs, art, manners, regimes from Judea, through all of the continent to Asia Minor and Africa, even to remote China.

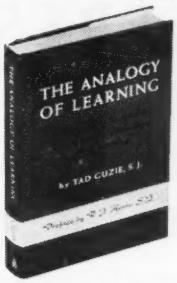
What seems to us more remote than the Christian life of a wealthy and cultured family in Roman southern England of the fourth century? The gracious art of their elegant home was still in the pagan idiom. Yet a mural fresco, speaking in the Greco-Roman symbolism of some centuries earlier, witnesses to their Christian faith.

Most individual items in this rich assemblage have appeared in publications. They are united here in a coherent whole, as contributions to a dominant theme: the impact of early Christian teaching and example upon the ancient world, as we see it embodied in the tangible creations of human industry and love. They are striking because of the immensely different skills and cultures they reflect. Some are exquisite, some are crude and naive. Yet each witnesses to the great mystery of Christianity's rapid and durable penetration—despite later losses and setbacks—of the entire accessible world. The pictures serve as commentary to the lucid running text, translated from the German by Christopher Holme. Index and notes and a very thoughtful postscript complete the volume.

The Kingdoms of Christ is an ideal Christmas gift. JOHN LAFARGE



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ANNA TELLER
By Jo Sinclair. McKay. 596p. $5.95

This is a large, bulky and for the most part engrossing story about the family relationships of Anna Teller, a Hungarian Jew who, as the book opens, is en route to the United States as an escaped freedom fighter.

A strong, dynamic woman even at 70, she had been disappointed in her marriage to a man who was weaker than she and whose weakness she both despised and deepened. She had been disappointed in her children, only one of whom survived the war and the gas chamber—Paul, to whose home in America she is coming. The lengthy, richly detailed account of what her presence meant in the lives of her son, her American daughter-in-law, her grandsons and a few friends will, I think, be of great interest to readers who enjoy domestically slanted psychological fiction.

Anna's many-faceted, painful relationship with Paul, whose conscience is burdened by the deaths of two brothers (one who was in his care as a child, the other whose escape from Europe he had not arranged in time) results in a grim, silent struggle which movingly and effectively demonstrates the blight produced by a lack of emotional communication within a family.

This book differs from and excels many of the others which have dealt with the situation of the Jews in Europe under the Nazi terror, because the historical events, overwhelming as they were, do not here overshadow Anna Teller as they do the rather wooden characters in *Exodus*, for example. Although the reader may occasionally yearn for someone who can stand up to Anna—the men, in particular, in this book are universally neurotic—Miss Sinclair has nevertheless very creditably and movingly demonstrated the triumph of a willful, stubborn, imperfect but warmly human spirit over a hostile world.

ELEANOR F. CULHANE

THE PROUDEST DAY
By Charles G. Muller. Day. 384p. $5.75

A forgotten battle and an even more forgotten hero are the unlikely material out of which Mr. Muller has fashioned a fine and exciting book. *The Proudest Day* tells the story of Lieut. Thomas MacDonough and his victory over a superior English fleet on the narrow waters of Lake Champlain. The nonprofessional student of history is more likely to remember Perry's victory on Lake Erie, and his memorable message: "We have met the enemy and they are ours."

Mr. Muller reminds us that MacDonough's victory was far more decisive. His foresight and seamanship broke the main British effort against the fledgling United States in 1812's "Second War of Independence." Moreover, Perry had the advantage of ships and metal on his side. MacDonough had no such comfort. With only a few dedicated officers, and some public-spirited private citizens to help him, he had to build a fleet from the keels up, and give his hastily recruited sailors basic training in the bargain.

With a sharp eye for the dramatic and personal values, Mr. Muller has told his story with a novelist's skill, beginning it with MacDonough's arrival at the lake, and following him through the months of frustration and agonizingly slow progress to the climax of the battle. In some instances, gaps in the historical record required him to create fictional characters, but he has carefully delineated their roles in his notes, and supplied a thorough discussion of his sources.

Mr. Muller leaves no doubt that Lake Champlain was a fight worth remembering. Some idea of the ferocity with which both sides fought may be gleaned from the testimony of one British sea dog, who had served under Nelson. "Trafalgar," he said, "was but a flea bite to this." Of the 16 British ships which had sailed down Lake Champlain to support the British thrust at America's heartland, not one still flew her colors at the end of the battle. Small wonder that a British officer declared: "This is a proud day for America—the proudest day she ever saw."

THOMAS FLEMING

THE SILVER BACCHANAL
By Rene Fulop-Miller. Transl. by Richard and Clara Winston. Atheneum. 305p. $4.50

"In the midst of life we are in death." This is the theme of Fülöp-Miller's fierce caricature of human existence. He places a starved army, assembled for regrouping, in the mythical town of Drohitz somewhere in Eastern Europe. The citizens tender the soldiers a cordial welcome. At the height of the merriment a deadly epidemic breaks out, and everyone exposed to it is quarantined in the red-light district. One of the establishments has a hall made of silver and mirrors, and in this wonderful room congregates an assembly of

men and women from every walk of life.

The reflection of their behavior as they see it in the mirrors is not edifying. So distasteful is it, that at the end they smash the glass in an orgy. No passion too degrading, no sentiment too lofty, no notion too absurd or fear too flighty but that it may be found among the inmates of the Silver Hall.

Commander Mannsteufel takes military folly to its ultimate end when he wages a campaign against the flies, complete with fly paper, swatters, demolition squads and directives. Adam Ember, gravedigger, who is the prototype of Man, searches for just one more spot of earth in which to bury the dead. The women of the Silver Hall carry social life to an extreme by tendering Malva a baby shower on the occasion of her proxy wedding. Mr. Dingda, the local purveyor of coffins, whose favorite saying is, "Ah, well, everything must come to an end," collapses in dismay when not even his relatives in Podol can supply him with one more casket.

Strong meat, this book, and not for the squeamish Fülöp Miller's preoccupation with the grotesque has a nightmarish quality not unlike that to be found in the work of Thomas Mann, but he writes with greater drive and buoyancy and with a redeeming humor.

Allegory is heaped upon allegory, and on a second reading its pattern falls into place. Brilliant in style, worthwhile in content and deeply satisfying in form, it is a major work.

MARY HAGEL WAGNER

TECHNOLOGY AND CHRISTIAN CULTURE
Ed. by Robert Paul Mohan. Catholic University of America Press. 144p. $3.95

This book consists of a series of lectures delivered at the Catholic University of America in 1958 by Rudolph Allers (Georgetown University), Thomas P. Neill (St. Louis University), John C. H. Wu (Seton Hall University), Dietrich von Hildebrand (Fordham University) and Francis J. Connell, C.SS.R. (St. John's University, Jamaica, N. Y.).

Although the relationship of technology and Christian culture has been a matter of major moment for a long time, the demand for lectures and books and for sheer thought about this matter still far exceeds the supply. The present papers do much to remedy this situation. They are generally perceptive and for the most part positive, with the exception of Prof. von Hildebrand's essay, which avowedly sets out to concentrate upon the dangers of technology without entering into its advantages. Prof. Neill treats automation with sensitivity and discrimination. Prof. Wu provides a human, constructive and indeed cheerful oriental interpretation of technology generally, and Fr. Connell discusses the relation of technology and the Church largely in terms of set moral problems, urging at the same time further technological advances.

The most sweeping subject, however, falls to Prof. Allers, who with great penetration treats "Technology and the Human Person." Technology is here related to communication and thus to our present sense of the wholeness of the human race. Space, it is pointed out, is not merely reduced quantitatively by technology, but in many ways it is virtually annihilated. (One might argue with Prof. Allers' dictum that space is "the great and universal symbol of order," but the dictum is provocative and focuses a truly basic issue.) The author elaborates, too, on the alienation of man from himself, which he traces to man's subjection to the intrinsic laws and logic of the products turned out by his machines.

Here, however, one might dispute a

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4. **THE CATHOLIC MARRIAGE MANUAL** By George A. Kelly. Random House, $4.95
5. **THE NIGHT THEY BURNED THE MOUNTAIN** By Thomas A. Dooley, M.D. Farrar, Straus & Cudahy, $3.95
6. **CATHOLIC VIEWPOINT ON CHURCH AND STATE** By Jerome G. Kerwin. Hanover House, $3.50
7. **THE IMITATION OF CHRIST** By Thomas à Kempis. Transl. by Ronald Knox, completed by Michael Oakley. Sheed & Ward, $2.50
8. **BOOK OF PRIVATE PRAYER** By Dom Hubert Van Zeller. Templegate, $3.25
9. **WAITING FOR CHRIST** By Ronald Knox and Ronald Cox. Sheed & Ward, $3.50
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The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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bit with Prof. Allers. There is, it is true, a certain relentlessness about technological developments, which have their own dynamics to which men must conform—to a certain extent. But in technological society there is a great area of free play. Prof. Allers appears to think that technological developments are all deadly serious; at one point he observes that shooting rockets to the moon is not entirely "sensible," but he appears to think that it ought to be, if it is to be undertaken at all.

But should it? There is a mysterious side to technology, too. It is not by any means all business. It is also a game. Johan Huizinga and others have shown that there is a strong play element in almost all serious human activity—social, military, liturgical, what have you—and it is strange that no one here has gone into this element of technological culture.

Of course there is nothing "sensible" about many technological activities. But there is nothing very "sensible" about a golf match or a crack military team. Yet these activities grip us as human beings. For what is not sensible may be very serious. In connection with games, one thinks of the peculiar human excitement attendant on technological discovery or successful organization of a technological operation.

Reviewers' Profiles

CHARLES A. BRADY, author and critic, is chairman of the English Department at Canisius College, Buffalo.

ELEANOR CULHANE appears regularly as reviewer in *The Critic*.

THOMAS FLEMING, executive editor of *Cosmopolitan* magazine, is author of the recently published *Now We Are Enemies* (St. Martin's), the story of the Battle of Bunker Hill.

RAYMOND CAROL, professor of political science at St. John's University, Jamaica, N. Y., has a special interest in the Civil War.

MARY HAGEL WAGNER majored in English at the College of Notre Dame of Maryland, Baltimore.

WALTER J. ONG, S.J., professor of English at St. Louis University, is editor of the forthcoming *Darwin's Vision and Christian Perspectives* (Macmillan).

WILLIAM H. FITZGERALD, S.J., teaches Latin and Greek to the Jesuit seminarians at Shadowbrook, Lenox, Mass.

And of the fact that a technological age has given us the habit of thinking of men as working in "teams."

While the game element in technology can be used to exploit workers (as in production contests), it is nevertheless liberating because it hints at something very human inside technology which our thinking on the subject still commonly neglects. Technology does not have only one face. It is a Janus figure, and one of its faces is in the shade and wears what might be a smile. Technology does, under one of its aspects—paradoxically, the objective, bright, rational one—alienate man from himself. But this is not all it does, for it itself is a human product, grown out of our inner consciousness. Technology has to do most directly with the exterior world, but it is a creation of the mysterious exterior-interior which is man himself.

WALTER J. ONG

CYRUS THE GREAT

By Harold Lamb. Doubleday. 309p. $4.50

The latest of Mr. Lamb's studies of great military and political leaders of the past is neither history nor an historical novel but "an attempt to go back in imagination to the world of Cyrus, 25 centuries ago." The author's interest in Cyrus had its origin in a visit made during World War II to the archeological excavations in the region between modern Turkey and Afghanistan, the heart of the ancient Achaemenian empire.

Despite the advance made in recent time in our knowledge of the prehistory of the Near East, the life of the founder of its greatest empire is still in many respects a mystery. All the verified data concerning Cyrus the Great could be published in less than six pages, and these refer chiefly to his career in the regions of the West. His adventures in the East remain legendary.

Mr. Lamb has reconstructed this account from fragments of fact, siftings of legend and his own extensive acquaintance with the history, customs and religions of the ancient Near East. It is a fascinating tale, imaginatively told, of Cyrus' early years as prince of the insignificant kingdom of Parsagard, the flowering of his military genius, his defeat of Cyaxares the Mede, his capture of the fabled Croesus, king of Lydia, and of the brilliant stratagem by which he took the seemingly impregnable city of Babylon.

Throughout the story runs the thread of Cyrus' mysticism, his quest for the cradle of the Aryan race and his search for the elusive Zarathustra. Arising from nowhere, this man founded a world state which lasted until its overthrow by Alexander of Macedon.

Even the reader with no special interest in the ancient world will enjoy this narrative of the birth of the Persian empire, a mighty force whose westward movement was checked only by the counterthrust of the Greek ideal of freedom at a moment decisive in the history of the West.

WILLIAM H. FITZGERALD

CONFEDERATE CHAPLAIN: A War Journal

By James B. Sheeran, C.SS.R. Ed. by Joseph T. Durkin, S.J. Bruce. 168p. $3.50

Fr. Sheeran, a Redemptorist, served as a chaplain in the Army of Northern Virginia from 1861 to 1864, and in the latter year spent some months in a Northern prison. During the war he kept a journal of his experiences, which, as Bruce Catton states in the preface, "will appeal both to the general reader and the serious student of the Civil War."

Fr. Durkin, professor of American history at Georgetown University, has written and/or edited several books on the Civil War period, his most recent one being *General Sherman's Son* (Farrar, Straus & Cudahy). The present



journal is a fascinating day-by-day account of the life of a chaplain among the rank-and-file soldiers, sharing the hardships of their campaigns, ministering to their spiritual needs and tending to the wounded and dying of all faiths and of both sides.

The journal also gives us flashes of meetings with Lee, Jackson and Jubal Early, and fuller accounts of Fr. Sheeran's contacts with Ewell, the warm and generous commander of the division in which the chaplain's 14th Louisiana served. The inevitable tangle of wartime command is well illustrated by the confused counterorders which permitted the chaplain to go behind Northern lines to attend to Confederate wounded and then had him confined as a prisoner of war. There is grim humor in his starchy exchanges with General Sheridan, a fellow Catholic, on the subject of his imprisonment. There

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From the current issue of NATIONAL REVIEW. Write to Dept. A-1, 150 E. 35 St., New York 16, N. Y., for free copy.

are lighter moments as well, as in the political exchanges he has with Northern prisoners, in the description of a train ride from Selma to Atlanta, or in the accounts of his handling of the rowdyism he found in camp and in prison.

Fr. Sheeran's politics were staunchly Confederate, but though he may have exulted in Southern victories, he records that the war was always a thing "cruel, barbarous and inhuman." The simple narratives of his priestly duties and of his moments of meditation reveal a deep devotion, a spirit of charity and a firm vocation which are truly moving and which impressed many a soldier, high and low in rank. Fr. Sheeran is a memorable character, and his journal is a colorful addition to Civil War history.

RAYMOND L. CAROL

THEATRE

THE HOSTAGE. Anybody who elects to visit the Cort, where Brendan Behan's drama is being performed, must be prepared for a deluge of irreverence, profanity, lewdness and bad taste. It would be an error, however, to dismiss Mr. Behan as a mere smutmonger. There does seem to be a residue of the swaggering adolescent in him, an eagerness to blurt out obscenities for their shock effect on sedate conformists. But behind the mask of a pornographer there is the countenance of a serious playwright.

The thin story-line unfolds in what was once a Dublin lodging house that has now become a brothel. The characters are the daffy owner, his raffish manager, full- or part-time harlots, perverts and other untouchables. One would hardly expect to find drawing-room manners or sterile speech among such social nomads.

The house also serves as a command post of the underground Irish Republican Army, at war to liberate the northern counties against their will from the British. An I.R.A. man has been captured and sentenced to be hanged. In reprisal, an English private is held as a hostage, to be shot if the Irish patriot is executed. The prisoner is a likeable youth and his captors don't really want to kill him. Their decision to commit a senseless crime without malice, for what they believe is a noble cause, is one of the ironies that lifts the drama above the tawdriness of such American plays as *Picnic* and *Tea and Sympathy*.

Behan has been publicized as an eccentric, a clown and a lush. That image, which he has helped to promote, is deceiving. He is actually an angry playwright in the manner of Duerrenmatt and Osborne, without the former's cynicism and the latter's churlish vehemence. While Duerrenmatt expresses his scorn of modern hypocrisies, moral clichés and spiritual aridity in invective, Behan employs ribaldry. Behan's American audience, however, is likely to mistake the obscenity for the drama.

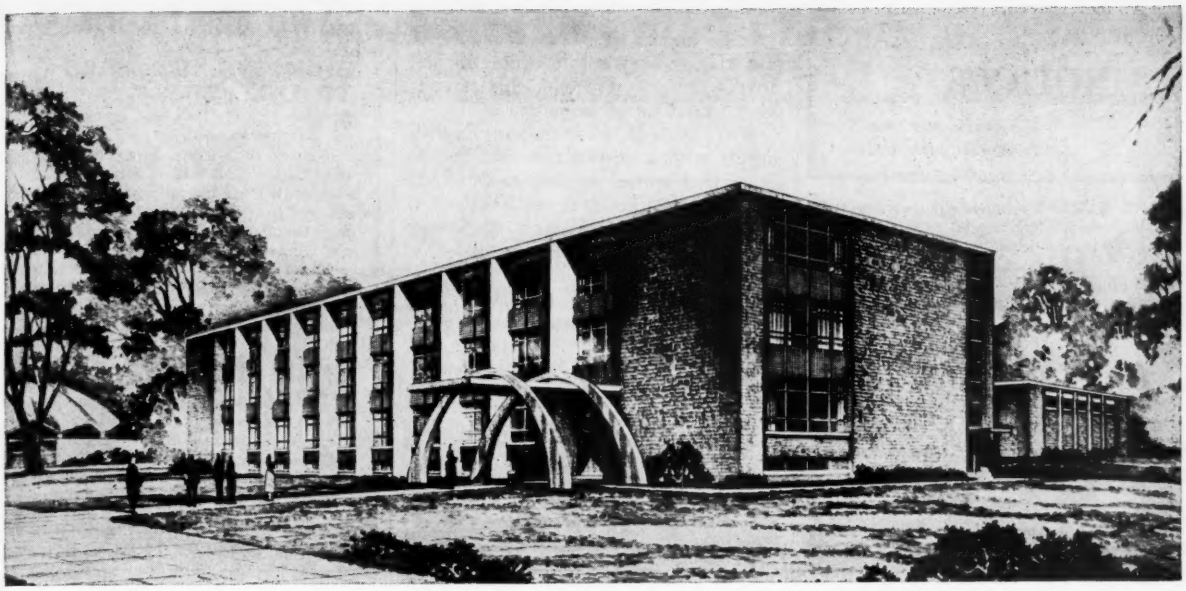
While Behan is angry with modern causes and ideas, he loves people. Without love he could not have created a gallery of such vital characters. They are not the sort of people one would choose for associates or want for neighbors. Their morals, manners and profanity are deplorable. But we have to live in the same world with them, and their degradation is an indictment of civilization and a challenge to religion.

Production credits, other than to Joan Littlewood's skillful direction, must be omitted for want of space, and laurels for fine performances must be held in escrow because the playbill is of little help in identifying performers. A blanket endorsement will have to do. Individually and collectively, the company deserves ribbons, medals or whatever other decorations would signify an excellent performance.

IRMA LA DOUCE. While there are no less than half a dozen tarts and deviates in *The Hostage*, there is only one trollop in the musical at the Plymouth, which makes the latter production, at least statistically, more sanitary amusement. To continue the comparison, the floozies in *The Hostage* are unappetizing slatterns, but the title character in *Irma* is a comely lass. By occupation a Paris streetwalker, with a heart as pure as purity, Irma successively finds true love, becomes the mother of twins and promises to marry the twins' father.

As a person, Irma is as appealing as she is physically attractive. She accepts prostitution as necessary employment; in her guileless mind, trading with men is as respectable as working in an office or factory.

Irma's story—written by Alexandre Breffort, translated into English by Julian More, David Heneker and Monty Norman—is served in a sauce of agreeably sentimental music by Marguerite Monnot. Rolf Gerard designed the sets and costumes. Peter Brook directed the action with a sure hand for appealing to an audience whose grandmothers shed copious tears for *Camille*. David



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Merrick, the producer, had the foresight to import Elizabeth Seal for the title role; otherwise, in spite of Mr. Brook's canny direction, his investment would be in jeopardy.

Miss Seal is a vivacious English actress with a wistful face and fragile figure that appeal at once to the male protective instinct and the female maternal urge. She can dance in a way that reminds elderly folks of Adele Astaire. She can color a song with the pathos of Edith Piaff, and she is evidently a versatile actress resembling nobody but herself. It is no marvel that she played Irma two years in London.

THEOPHILUS LEWIS

THE WORD

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to You, He blessed and gave it to His disciples, saying: Take and drink of this, all of you, for this is the chalice of My blood . . . (Consecration of the wine in the Mass).

Anyone who has ever attended, with any sensitivity, a Roman Catholic Mass will surely attest that the most impressive moment occurs when, after each Consecration, the priest raises above his head for all to see, first, the host, then, the chalice. It is perfectly evident at every Mass that there exists at this point a clear and solid understanding on the part of the congregation as to precisely what is taking place. We need not now concern ourselves that the elevation is not of the most ancient origin or that it is not found explicitly in the Oriental rites. We do have the elevation, and, best of all, our people grasp it and love it.

Indeeed, the devoted Catholic laity so appreciate the showing forth of our Lord in His sacramental garb that a certain mild caution or suggestion may here not be out of place. The related ideas of adoration and sacrifice are anything but exclusive of one another, but they are not identical, either. Sacrifice is at once included in adoration, since it is one of the specific acts by which adoration is expressed, and goes beyond adoration, because it likewise involves and conveys thanksgiving, expiation and petition. Our adoration of Christ present in the Mass is significantly distinct from our adoration of Christ

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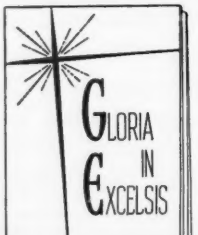
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present in the tabernacle. The formed and informed Catholic will understand that in the Mass the Lord Christ comes not (if we may riskily put it so) in order to *be,* but in order to *do.* Our Saviour becomes corporally present in the Mass not for the sake of being among us, but for the exalted and sacred purpose of repeating mystically the sacrificial immolation He physically made of Himself on Calvary. In short, the Consecration and Elevation should emphasize and not obscure the central truth that the Mass is a sacrifice.

This is the theological reason why the *transience* of Christ in the Mass—His coming, His immolation, His going—is profoundly meaningful and should be appreciatively noted.

When He came near Jericho, there was a blind man sitting there by the wayside begging. And he, hearing a multitude passing by, asked what it meant; so they told him, that Jesus of Nazareth was going past. Whereupon he cried out: Jesus, son of David, have pity on me.

There is undeniable pathos in this truth of the passage of the Lord in the Mass. But the truth must not be left thus incomplete. Let us advert now to an expression that occurs in the Consecration of the wine: *For this is the chalice of My blood, of the new and eternal testament.*

Now the biblical word *testament,* starting with the primary significance of a legal instrument, comes at once to mean *covenant* or *convention* or *pact* or *agreement.* The Old Testament is the history of God's original covenant or pact with a chosen people. But the blood of Christ is the efficacious sign *of the new and eternal testament*—that later and more holy and final pact and agreement between faithful God and believing man.

What are the broad terms of this new pact? On man's side, faith and love and obedience. On God's side, the promise of grace now and salvation forever.

A conclusion follows which is not to be missed. The coming of Christ in the Mass is brief, and is followed by His going. The presence of Christ in the Mass is strictly transient. Yet that coming, that short presence, that passing by of Christ is a sacred pledge and promise. *Pignus vitae aeternae,* sings the Church of the Eucharist; it is a *pledge of eternal life.*

And though I do go away, to prepare you a home, I am coming back; and then I will take you to Myself, so that you too may be where I am.

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